

THE BRITISH AND FOREIGN ANTI-SLAVERY REPORTER;

UNDER THE SANCTION OF THE BRITISH AND FOREIGN ANTI-SLAVERY SOCIETY.

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THE ALLEGED DEFICIENCY OF LABOUR.—No. II.

To the Editor of the Anti-slavery Reporter.

SIR,—In my former communication I endeavoured to show, *first*, that the falling off in West India produce since emancipation does not extend to all the colonies, but is confined to a few; and, *secondly*, that in great part, it has been caused by bad seasons in those few. In resuming the subject to-day, I intend to show to what extent the planters themselves are to blame for any diminution of the staple productions; and in doing this, I shall place before your readers such evidence as the case at present will admit, to show that instead of a deficiency of labour in consequence of emancipation, there is, in fact, a greater amount available to the planter, whenever he shall please to employ it, than there was during slavery. This is doubtless very high ground; but you will see whether I can maintain it or not. I shall begin at this point.

There are two modes in which labour in the colonies, or elsewhere, may be increased or diminished. The first and more obvious is, by increasing or diminishing the *number* of those who labour; the other and quite as effectual mode is, by increasing or diminishing the *effective power* of those who labour—making them able to do more or less work than before. You will observe that our opponents, whether alleging deficiency of labour or clamouring for immigration to supply it, generally confine themselves entirely to the former mode as the only one. It is their interest to do so.

I admit at once that, since emancipation, some of the negroes formerly engaged in field labour have withdrawn themselves to other occupations; but I deny that, in any one of the colonies, this has been in the proportion, or anything like it, which the planter advocates would have people believe. Mr. Burnley of Trinidad, in his letter to Lord John Russell, which was copied into the *Reporter* of 22nd April, writes eloquently about a middle class of shopkeepers and traders which has sprung up from the wreck of slavery to supply the wants of the emancipated slaves, no longer dependent upon the supplies of their masters; and he infers from this, as a thing of course, that a diminution of labour equivalent to the number of persons composing this middle class, has taken place. In theory, perhaps, this may be all very fine; but did the experienced Mr. Burnley not happen to know, that the former free people, possessing to some extent that capital which the emancipated slaves generally wanted, were the more likely persons to step in and compose this middle class, and that, in very fact, they do principally compose it?

But some of the emancipated negroes have become shopkeepers and traders; the plantation tradesmen, who were also occasionally employed in agriculture, have almost to a man taken entirely to their trades; some have purchased or leased small allotments of land, and settled down independently; several mothers of families (principally in Jamaica) have retired from the field to the duties of home; and the young children, instead of picking grass or tending cattle, are now in great numbers at school. All these have, in so far, diminished the *number* of labourers engaged in cultivation of the staples; but it does not necessarily follow, as a consequence, that the *amount* of available labour is diminished in the same proportion, or indeed diminished at all. An increase of labour may be quite consistent with such diminution of number. For, sir, is it not very reasonable to suppose—does it not accord with all we know of human nature and the laws that govern it, that the free man, working for a fair hire, will work more cheerfully and effectively—will do more work, than the beaten slave, who is driven to work for nothing? Did not abolitionists always maintain, from the commencement of the struggle with slavery to its close, that hope is a better stimulus to continuous exertion than fear; and that the freed negro urged by his wants would do twice as much work as could be flogged out of him in slavery? And is not this sound abolition doctrine to this day? If our emancipated colonies do not afford us facts to bear it out, it is time we should blot it from our creed as a delusion!

But it is fully borne out by facts! Throughout the colonies, the effective powers of the labourer have been greatly increased by his emancipation; and he can now do double and occasionally treble the quantity of work, which he was thought capable of doing when a slave!

In almost all the colonies (I am not prepared to say all), at the commencement of the apprenticeship, the planters themselves adopted certain scales of labour by which to regulate the work of the apprentices. These scales showed the quantity of every kind of work, which should constitute a fair day's task. The abolition

act had left them only a definite portion of the negro's time daily, beyond which they could not command his services; and it was an object with them to make the best use they could of that time, and get all the work they could out of him during the legal hours of labour. I am not accurately informed of the mode in which the scales of labour were got up in the other colonies; but if you look into Sherlock's Jamaica Almanack, you will find that, in the several parishes of that island, they were adopted at public meetings of the planters—the labourers having no part therein. The Barbados scale was formed by a committee of three planters, Messrs. Hewitt, Marshall, and Sharpe, appointed by the governor, at the advice of his council, for that purpose, and was laid before the council (composed of planters) and approved by them previously to its promulgation. It was then, without the formality, but with all the force of law, directed in circular to the special justices, to guide their decisions on all questions of labour arising between the apprentices and their employers.

Those who are at all acquainted with human nature, and especially West India planter's nature, will not for a moment imagine that these scales so formed unduly favoured the negro, by exacting from him a less amount of labour than long experience had shown he was capable of rendering.

This scale work, when undertaken as a task, the free labourer now commonly does in half the day, and I have known the Barbados labourer do three of these tasks in one day. In September, 1838, the whole first gang (men and women) on Lemon Arbour estate, St. John's parish, completed these three tasks in a day; and Mr. Christopher Massiah, a respectable planter, to whom, some days after, I was mentioning the feat, informed me that the same had been performed at Sunbury estate. This is not confined to Barbados. In Trinidad the same remarkable fact appears: the free negro commonly performs two tasks in a day, and has occasionally done three. This I learnt from good authority among the planters themselves, in the island; and the delegates sent over to that island by certain of our free coloured brethren of America, with a view to their emigration, report this fact on the authority of the planters. Messrs. R. Semple and Co., who hold property in British Guiana, in a letter to Lord John Russell, dated 25th November, 1839, bear evidence to this fact as regards that colony:—"many of the labourers on our estates," they say, "have occasionally performed treble the quantity" of a day's task; and the advertisements put forth in Barbados for emigrants to that colony and to Trinidad, uniformly state, in substance, that the day's task may easily be performed in half the day.

I have conversed with many hundred labourers, men and women, in Barbados on this subject—frequently with whole gangs at once; and they have all agreed in affirming their ability and their willingness, "if kindly used and encouraged," to do two tasks generally; and I am perfectly satisfied, on the evidence, that, not only in Barbados, but in every one of the colonies, the freed negro can do *continuously*, and under a judicious management and such treatment as human beings have a right to expect from those who employ their service, would readily do, for fair wages, at least half as much more work than they did in slavery;—that is to say, two labourers of every class would now perform the work, which it then required three of the same class to do. This, without the introduction of a single immigrant, would at once increase the effective labour in the colonies by half its amount in slavery; and those who are clamouring for immigrants to supply an alleged deficiency, are required either to refute what I have here advanced, or to show that more than a third of those engaged in cultivation during the periods of slavery and the apprenticeship, have now withdrawn themselves.

In Barbados, Trinidad, and the smaller islands, the number who have so withdrawn themselves, I know to be remarkably small in proportion to the whole labouring population,—I venture to affirm, not one in twenty. How the case stands in Jamaica, I am not sufficiently informed to be a competent witness. It is principally in that island that women have retired from the field, the number in the other colonies being, I regret to say, very few. In Guiana, which affords, perhaps, greater facilities, generally, for independent settlements than any other colony, I find by an official return embodied in a despatch of Governor Light to the colonial secretary, dated, 12th November, 1839, that the number of new shops for the sale of goods, and of "free settlers' cottages (almost exclusively from the emancipated class) erected and established in the rural districts since the 1st of August, 1838," was to that date,—shops 74, cottages 267. "Many of the labourers," Governor Light states, "who have purchased the land on which they have erected cottages, do not abandon field labour."

The negro is too fond of comforts to neglect working when he can for the money which will enable him to purchase them!

I maintain, sir, on the evidence I have here stated, that, after making all proper allowance for those who have withdrawn from the cultivation of the staples since emancipation, there will be found nearly one-half more labour now in the colonies, and available to the planters whenever they shall employ the proper means to turn it to their uses, than there was during the state of slavery. The people are far from being indisposed to labour, and they have no aversion, as some pretend to believe, to labour in the cultivation of the staples. Throughout Barbados, they voluntarily cultivate those staples in the allotments which they rent on the estates. I have never seen, in that island, a negro allotment on which the cane was not growing; and one of the complaints now regularly brought against them, by public writers and others on the side of the planter, is that they neglect growing provisions (which causes their scarcity) to grow this plant;—it happens to be the most profitable! At least a thousand hogsheads of sugar are annually raised by them on their rented grounds;—I have seen it stated, by planter advocates, at 3000, which is no doubt an exaggeration; and were the same facilities afforded the labourers in other colonies for manufacturing their canes into sugar, &c., they too, would grow canes on their grounds:—they now grow what is profitable.

I am bold to assert, sir, that there is not, on the whole, a more cheerfully industrious and easily satisfied people in the world, than the emancipated negroes in our colonies; but there is also not one, perhaps, possessing greater self-esteem, and more sensitive to whatever savours of disrespect, and tends to degrade them in the opinion of their fellows. A kind word, an approving gesture, a look of encouragement, will often have more weight with them than money, and influence them where money would fail. I never knew one, however vicious and worthless in everybody's eyes but his own, who had not some idea of self-respect, and who could not be moved and swayed by kindness; and, sir, you must come to the colonies to learn to what lengths devotedness to the person and family of a kind and considerate *old* master or mistress can be carried!

These, you will see at once, are not the characteristics of a people who, for every trifle and for nothing, as the whim takes, may be stormed at, and cursed, and abused,—called names which would be unbecoming to the veriest wretch in human form, and treated as if they were dogs;—these, I say, are not the characteristics of a people who can be contented, and cheerful, and industrious under such vile treatment!

I might, in this place, state a multitude of individual cases, to show that the planters have, in effect, been endeavouring to discourage and check the industry of the labourer, rather than to avail themselves of it to the utmost. I prefer, however, to direct your attention to the system itself, of which these are so many excrecent evils springing out naturally. If we see wherein the system is faulty, and can correct that, we shall probably have few such cases in future to complain of.

When emancipation had left the labourers to dispose freely of their services, it was at the option of the planter either to settle them permanently upon the estates as tenants, paying a fair rent for their respective holdings, and receiving the fair market price for their labour,—or to employ them as servants, occupying their dwellings &c. in consideration of such service, and receiving a less amount of wages on that account. Minds uninfluenced by the habits of previous slavery, would doubtless have chosen the former as the better mode. The planters to a man chose the latter. It retained the freed negro in a condition approaching nearer to slavery, and would afford greater opportunities to indulge old habits of domineering. These were its only apparent advantages; and in these you see the germ of all the abuses and evils which have to this moment distressed the colonies, and retarded the development of their prosperity under freedom!

Throughout the colonies, the planters, with scarcely an exception, have to this day maintained the old cumbersome and unwieldy establishments of slavery on their estates. An immediate consequence of this is, that the spirit of slavery and many of its inconveniences and disadvantages are also maintained in necessary association with these establishments; and are constantly jarring with the free condition of the people, producing endless contentions between the two parties, whose minds they indispose for that state of mutual satisfaction and good understanding which would conduce to the benefit of both.

Industry has, and can have, no proper encouragement in this

* There has always been a large number of small proprietors in Barbados, holding from ten to thirty acres of land. Being, for the most part, unable to erect works, or having too little land to make a good return on the necessary expenditure, these have always had their canes ground and manufactured at neighbouring estates, at a cost of one third, or thereabout, of the gross produce. The freed labourer has found and availed himself of this advantage. He grows canes on his ground, and pays the estate a third to manufacture them into sugar. This circumstance, with the small proprietorships in which it originated, is, I believe, peculiar to Barbados. The manufacturing for a third (or even a fourth) is profitable, and would well repay any small capitalist, in the other colonies, who should purchase the ground and erect a small set of works in the midst of several of these allotments, affording on the whole, say, 50 acres of good cane land. This would give, on an average, 70 hogsheads of sugar; the manufacturer's share of which would return the outlay for works in less than three years. A few of the small proprietors in Barbados have lately erected such works, and manufacture for their neighbours along with themselves.

state. Continuous labour, which it seems, at first sight, well calculated to ensure, it really tends to obstruct, by exposing it to other than those natural influences which should regulate it; and it is a lamentable fact, on the admission of which our opponents may triumph, if they please, that there is scarcely an estate in the colonies, the proprietor of which can reckon with certainty upon having continuous labour for a week together! I know but a single exception—the Union estate, in the island of St. Lucia; and that exception to the general uncertainty of continuous labour, affords also the only exception I know to the system of establishments. The present proprietor, Mr. Melcher Todd, who had been manager of the estate for several years before he purchased it, had the good sense, shortly after emancipation, to abandon that system as vexatious and unprofitable, and to adopt the rent system instead. When I visited the estate in February last, he had eighty-seven contented, industrious, and orderly families, settled on leases of one to three years, (the French *carrié* is about $3\frac{1}{2}$ English acres,) and for terms of from three to nine years. There was not, he told me, a reputed idler among them; besides cultivating their own grounds, they afforded him all the labour he wanted, and had some to sell to his neighbours; his estate was in better cultivation, at less cost, than under the former system, and in addition, he was receiving over a thousand dollars annual rent for land, which had before been a waste.

These "establishments" also interfere with the production of the respective colonies by preventing the free circulation of labour in them, and withholding it from those spots where, at particular seasons, it is most wanted. They entail upon the proprietor the necessity, as in slavery, of maintaining at all times and seasons, such a supply of labour as shall ensure the full quantity at any moment it may be needed. The greatest jealousy is felt and manifested, lest the labourers be inveigled over to the neighbouring estates; and where the establishment is, in the first instance, deficient in number, or an unusually abundant crop or other circumstance renders it for the time insufficient, the unhappy proprietor may experience the greatest difficulty in obtaining the required amount of extra labour, although abundance of it be lying in all directions around! His employment of a dozen hands for two or three days in a week, may unsettle the whole district!

So much for the system in its general bearings. To show how it sometimes affects individual proprietors, and give you some general idea of its expensiveness, one instance will be as good as a dozen. On the Thicket estate, in Barbados, there were more than a hundred labourers, last year, for whom there was no employment on the estate, and who were therefore suffered to work out—retaining their cottages &c., as part of the regular establishment. This was found not to work well, and the attorney (the Honourable F. Clarke) directed that these hundred labourers should be called in, and work found for them on the estate. My informant was a gentleman well acquainted with the estate and with the attorney; and I learned from him that the estate was in good cultivation, and did not need this additional labour. It was done merely to preserve the integrity of the establishment! Here then was the proprietor, in this instance an absentee, saddled with an additional expenditure of about twenty pounds sterling a week, not to promote the cultivation of the estate and make a single hogshead more of sugar, but merely for the maintenance of a vicious, and to some extent a ruinous system! When we hear proprietors complaining of the immense sums paid for labour, it will be worth while to inquire how much of this was necessary to the proper cultivation of their estates, and how much must be charged to the keeping up of "the establishment."

To render the available labour in the colonies (increased, as I trust I have shown it to be, by emancipation) effective to its full amount, and proportionately to increase the production, we require two things.

First, a better system of plantation economy, which should leave labour entirely free and unshackled to find its proper level, and be regulated by those local circumstances which, operating by immutable laws of divine appointment, may safely be relied on as the best in the case. This may at any time be effected without the smallest difficulty,—nothing more being necessary than to require of the several heads of families, occupying holdings on the respective estates, that they pay a fair rent (estimated as in ordinary cases) as tenants by the year, leaving them free to dispose of their labour how and where they best can. A fair market rate would quickly be established in every district;—the labourer would expect no more, the proprietor could have no good reason to offer less; and he must be a very bad landlord whose tenants leave his fields, at their very thresholds, to go elsewhere in search of work at the same wages. A thousand advantages would result, almost immediately, to both parties and to the country generally, from this mutual independence in so far. The labour would circulate to the spots where it was most wanted, and when it was wanted; and no one would be under necessity to employ more of it, at any time, than he actually wanted at that particular moment. Continuous labour at any given spot and to any given amount, no longer depending on a particular set of individuals, and subject, more or less, to their discontents or caprices, would be ensured to proprietors; and the cultivation of estates and the manufacture of produce would not be liable, as now at every moment they are, to be suddenly checked at the most critical junctures. The labourer no longer annoyed, and held back by vexatious restrictions on his liberty, and attempts (which he cannot help perceiving are dishonest) to huckster him, and get his labour for

less than its proper value, would exert himself to the full extent of his effectiveness, and render, for adequate hire, all the labour of which he is capable. I have shown that this is at least half as much more than he could give in slavery.

Barbados is the only colony in which there is no waste land to extend the cultivation by this additional amount of effective labour. Even as the case stands at present, there is difficulty to find employment for all the labour; and the planters generally refuse to give task work, which the labourer might perform, as I have stated, in half the day. They require him to work nine hours doing what he can do in five, and will not even consent that he should do it in eight.* This is one of the disputes which agitated that island in the early part of this year, led the people to emigrate, and the legislature to pass their tyrannical law to prevent it. In Barbados, two-thirds of the present labouring population being able, under a better system, to do the work of the whole,—the other third, unable, in the absence of waste lands, to find employment in the island, would necessarily emigrate to those neighbouring colonies where land is plentiful and labour dear. This would further lead to extended cultivation and increased production in those colonies. To this inter-colonial emigration, I would observe here, abolitionists cannot possibly have any valid objection. It is liable to not a single one of the abuses and miseries, of which the immigration of the Coolies and other foreign labourers is so prolific; and I am happy to find that Judge Jeremie is of the same opinion.

I said we require two things in the colonies, to render the available labour effective to its full amount, and proportionately to increase production. One of them you have seen is a better system of plantation economy. The other is, good government.—An honest, impartial, searching revision of existing laws, with a view to adapt them to the changed circumstances of society; an equitable adjustment of the civil and political franchises, so as to secure to each class its proper amount of influence in the state,—this would go a great way towards ensuring at least impartial legislation in future; and lastly, a reformed administration of justice through all its branches, and especially in the magisterial courts. The poorer classes are at present without proper protection, either in their persons or their little properties; and the emancipated negro, and those who like him have to labour for their daily bread in the rural districts, are given over, bound hand and foot, to the tender mercies of every one of a certain grade, who pleases to take advantage of their defenceless state. The poor people, thus hourly exposed to aggressions without any hope of redress, are in a state of continual disquiet, requiring only a passing rumour to unsettle and throw them into excitement. Good government—honest laws honestly administered, would soon reassure them, and take them out of this “ticklish state”—as it has properly been styled. It would do more than this. It would also go a long way, particularly in Barbados, to force the planters into that better system of plantation economy, which I have been recommending. When their present vicious system had no longer the support of partial laws made by themselves to be partially administered by themselves, it would be found to lie so heavy on their hands, and all its inconveniences and disadvantages would show out so prominently, that self-interest, now blinded by prejudice, would soon prompt them to change it for the better.

I have now, sir, stated what I proposed on the subject of alleged deficiency of labour in the colonies. For the correctness of the facts, where they rest on my sole testimony, I must ask you to stand my surety with your readers in this country;—in the colonies, whither I am returning in a few days, I am better known; and to your readers there, my name will carry sufficient credit with it. Of the propriety and conclusiveness of my reasoning, every one will judge for himself; and to that judgment I am contented to leave it. I have trespassed at great length on your columns, but as I shall not have an opportunity to trouble you again for two or three months to come, I hope you will forgive it.

Your obedient servant,
SAMUEL J. PRESCOD,
Editor Barbados Liberal.

London,
July 27th, 1840.

* I think it proper to notice here, that, in a letter which I wrote to Mr. Sturge from Dominica, and an extract from which was published in the *Reporter* of 8th April, I mis-stated this dispute—the subject being then new to me, and my letters from Barbados not very explicit.

SLAVERY, COTTON, AND CORN.

A late number of the *Liverpool Times* contains the following announcement:—

THE EAST INDIA COMPANY.—VISIT OF THE CHAIRMAN AND DIRECTORS TO LANCAIRE.—We understand that the chairman and other members of the court of directors of the East India Company will visit this county in the course of the present week, for the purpose of witnessing a number of experiments in the cleaning and preparing of cotton wool. We are informed that the intention of the company is to take immediate steps for extending the cultivation of cotton in the East Indies, and for bringing it to the English market in good condition, after having been thoroughly cleaned by the best machines. The object of the chairman and directors in visiting Lancashire is to ascertain what kind of machines will do it most thoroughly.

This intelligence has brought forth the following observations from our contemporary the *Patriot*.

The journey of the chairman and directors of the East India company to Lancashire, for the purpose of witnessing experiments in the cleaning

and preparing of cotton wool, and of inspecting the latest improvements in the machinery used in the process, is a very remarkable occurrence in itself,—perhaps the most remarkable in the domestic annals of Lenden-hall-street. It is an event as much out of the routine of ordinary occurrences as a Pope's crossing the Alps, or a Sultan's going on shipboard. And if it may be hailed as an indication of the company's being about to undertake the cultivation of cotton in Bengal, upon a scale that shall enable the Indian free-labour cotton to compete with the slave-labour cotton of America, then indeed it will be impossible to estimate the beneficial results of this newly awakened spirit of enterprise in these merchant-kings of the east.

The cultivation of cotton is the only employment of slave-labour in the United States which admits of profitable extension. Upon the high price of cotton the existence of slavery in the southern States absolutely depends. Exertions have been making for some time by British cultivators to improve the quality of Indian cotton; and the quantity worked up by British manufacturers has been steadily increasing. “When we recollect,” says an American writer, “how completely the indigo-planters in India succeeded in destroying the cultivation of indigo in the United States, which was once a very considerable business, by producing a superior article at a less price, the competition of the Indian cotton-planters, however some ignorant persons may ridicule it, is by no means to be despised.” We trust that events will speedily verify this anticipation. What does India want, in order to the development of its vast resources, so as to render it quite unnecessary for Hill Coolies to emigrate to the Mauritian paradise, or to take a trip in search of high wages to the other hemisphere? What but British capital, which would soon flow into it, provided there were sufficient inducements, free scope, and proper security for its profitable employment. Hitherto, these have not been presented. The growth of sugar has been discouraged in favour of West India produce. Cotton has been less attended to than indigo or opium. No encouragement has been given to British settlers. We have conquered India, but have not begun to colonize it. The mercantile monopoly has pressed with the weight of an iron despotism upon the productive powers of the most fertile country in the world. We rejoice at the faint dawn of happier days for India; and they will be better days for England and for America too, when the slave-labour cultivation of the west shall be destroyed by the free labour of the east, and new and widening markets shall give a fresh impulse to unrestricted commercial enterprise.

But what, it may be asked, will the Americans have to give us in exchange for our manufactures, if we cease to consume their cotton? Repeal the corn-laws, and there will be no difficulty in answering the question. Upon this subject, we cannot resist the temptation to transcribe part of a private letter from a highly respected American correspondent, whose name, if we felt at liberty to give it, would command the affectionate respect of our readers. “At present,” writes our esteemed friend “your country prevents the introduction of Corn from the United States, which is raised almost entirely by free labour. At the same time you admit our Cotton, and TURPENTINE, and RICE, the products entirely of slave-labour. Thus, in order to pay for the goods needed for the United States, your present laws compel our merchants to purchase cotton, &c., and to remit them to England, where slave produce brings a better price than the produce of free labour. So long as the merchants can obtain the prices they do for cotton, they will purchase it of the south, and send it to England. And so long as the merchants will pay the prices, so long the slave-holders will make money out of slave-labour, and will in spite of all appeals to consistency or conscience, continue to hold men in slavery. But, if, on the other hand, your government should permit our corn to come in, either free or on low duty, the result would be:—

“First, that your bread consumers would be furnished much cheaper than they now are.

“Secondly, the free states would plant more, much more than they now do, and would calculate upon sending it to your country; which would keep the price low.

“Thirdly, this being an article in which merchants could invest a remittance, they would send corn rather than cotton.

“Fourthly, cotton would fall much in price; and then it would cost the planter more to support his slaves, than he could realize for his crop.

“Now why should not Abolition England—England which has done so much in talent and treasure to free her own slaves—encourage the introduction of our corn rather than our cotton? Why not allow us to pay her for her manufactures in the free man's labour, rather than in the sweat and blood of the slave.

“So long as your prohibitory duties shut out our corn, and an open door is presented for the reception of our cotton, so long will slavery continue in the United States. Practically, with the great mass of merchants and slave-holders, it is a question of profit, and not of conscience. It is always hard to get at the conscience through the thick scales of profit. This you know to be true in the great Church establishment question, and others of great moment now agitating England. If England desires America to be freed from slavery, England must receive the products of our free labour instead of the products of our slaves. Believe me, my dear brother, the price of cotton in England regulates the price of the slave in all the plantations. I write with great freedom to you, and not with the least desire of either accusing England or excusing America. I state the common-sense view of the subject—the plain matter-of-fact statement, which the slightest reflection must commend as in strict keeping with the acknowledged principles on which human nature acts.

“Let, then, every abolitionist in England consider that view, and strive in every lawful way to open your ports for the corn of our country, which grows upon free soil, and is cultivated by free men.

“When our merchants and enterprising worldly men at the north have the same motive to grow corn for the English market that the slave-holder at the south has to grow cotton, you will see a rapid and vast change of sentiment on the present vexed question of slavery. It is in the power of England, by one single act, to destroy the whole system of slavery in America, and to give freedom to three millions of slaves. Open, O open wide your ports; invite the labour of the free, and take away the present virtual premium on slave-labour, and you will work a certain and blessed revolution in this land. As your country was deeply concerned in the introduction of slavery to this land when we were colonies, so she will, with noble disinterestedness, do all in her power to wipe out this dark blot upon our national character.”

We wish this earnest appeal could obtain a wider circulation than we are able to command for it, so as to sink deeply into the minds and hearts of all right-thinking Englishmen. How striking and instructive is the fact, that, in the circle of a vicious system of selfish yet short-sighted monopoly, evils are so concatenated, that our bread-tax in England is connected with the support of slavery in America, while our sugar-bounties in favour of West India slave-owners have retarded the prosperity of India, with a population more than a hundred and twenty times as large as all the blacks and whites in the West Indies put together!

GENERAL ANTI-SLAVERY CONVENTION.

THE following documents were presented to Lord Palmerston on Saturday last.

To the Right Honourable Viscount Palmerston, Secretary of State for Foreign Affairs.

The memorial of the undersigned, the chairman, on behalf of the General Anti-slavery Convention, held in London the 20th June, 1840.

Respectfully sheweth,

That this Convention has learnt with feelings of surprise and regret, that British functionaries in the Brazils, Cuba, and other slave-holding countries, hold slaves; that they purchase them in the public slave-market and elsewhere; work them in mines and on sugar plantations, employ them as domestic slaves, and sell them or dispose of them as necessity or caprice may dictate.

This Convention, under a strong impression of the utter injustice of slavery in all its forms, and of the evil it inflicts upon its miserable victims, and of the necessity of employing every means, moral, religious, and pacific, for its complete abolition, feels it to be no less than an imperative duty to submit to the principal secretary of state for foreign affairs, that, the British parliament having declared it "just and expedient that all persons held in slavery in the colonies of Great Britain should be manumitted and set free," and that slavery should be utterly and "for ever abolished, and declared unlawful throughout the British possessions" abroad—functionaries of the British government holding, hiring, buying, or selling slaves in foreign countries is not only an open violation of these just and equitable principles, but is an example which gives countenance to the perpetuation of slavery, and to the continuance of the clandestine importation of slaves, and that it materially contributes to prevent the extinction of slavery in those countries and throughout the world at large, an object most dear to the members of this convention, and for the consummation of which they are especially assembled.

This Convention, therefore, earnestly solicits the early attention of Viscount Palmerston to the subject, and that he will be pleased to issue a declaration that the holding or hiring of slaves, directly or indirectly, is incompatible with the functions of any individual officially engaged in the service of the British government.

On behalf of the convention,

(Signed)

THOMAS CLARKSON, President.

MY LORD,

I have the honour to communicate an appeal to your lordship unanimously agreed on at a meeting of the General Anti-slavery Convention, held at Freemasons' Hall, on the 17th of the present month.

Associates for the great object of abolishing slavery by means solely of a moral, religious, and pacific character, they have not been inattentive to the course of events in the oriental world; and while they breathe an earnest prayer that the crimes and calamities of war may be prevented by the friendly intervention of the powers of Europe, they would humbly and earnestly implore your lordship to use your high authority for connecting the overthrow of slavery with the consolidation of peace.

In considering the situation filled by the Grand Seigneur as the representative of the Caliphate, the Convention feel a strong conviction, that if a declaration could be obtained from his imperial highness condemnatory of slavery in any, or all of its forms—encouraging the manumission of slaves—and calling the attention of the mussulman world to the state of opinion among civilized nations and governments—such a declaration could not but produce a happy influence throughout the Ottoman empire. And the Convention respectfully suggest to your lordship, that the friendly interposition of Great Britain could be employed for no nobler purpose, and that its success would reflect high honour on the head of islamism, and be eminently instrumental in strengthening the foundations of the Turkish government, and in diminishing the fearful amount of degradation, wickedness, and misery, which everywhere accompanies slavery.

I have the honour to be, my lord,

Your lordship's obedient servant,

(Signed)

THOMAS CLARKSON, President.

To the Rt. Hon. Lord Viscount Palmerston, G. C. B. M. P.

THE GENERAL ASSOCIATION OF CONGREGATIONAL MINISTERS at New-haven, U.S., have resolved:—

That the system of American slavery is in the opinion of this body inconsistent with the principles of the gospel, and its immediate abolition by those who have the legal power, is a duty in the discharge of which the blessing of heaven may be expected.

That we recommend to the churches under our care a prayerful consideration of this important subject, and the exertion of their appropriate influence for the emancipation of all the enslaved in this land, and throughout the world.

Colonial and Foreign Intelligence.

UNITED STATES.

Two laws have been enacted by the New York legislature, in compliance with the petitions of abolitionists, highly beneficial to people of colour. The first secures the right of trial by jury to persons claimed as slaves, and the other protects free citizens from being kidnapped or reduced to slavery. The governor is authorized to employ an agent at the expense of the State, to effect the restoration of any free citizen of this State who may be kidnapped or held in slavery in any of the states or territories of the United States. These acts, so honourable to the legislature of New York, make the "servile" Bill of Ohio appear still more infamous by contrast.—*American and Foreign Anti-slavery Reporter.*

THE state of Maryland at its late session, passed a most tyrannical, and, as it seems, unconstitutional act with reference to free people of colour of that and other states. The principal section (the first,) imposes a penalty of 20 dollars on any free negro or mulatto coming into Maryland from any other state, whether to settle there or not; and for coming in a second time, having been once arrested under this law, or for remaining in the state five days after paying the 20 dollars, a penalty of 500 dollars—one half to the informer, and the other half to the Maryland COLONIZATION SOCIETY. Any free negro or mulatto refusing or neglecting to pay the penalty, in either case, is to be sold as a slave, the proceeds to go, in case of the smaller penalty, to the sheriff, and in case of the larger, one-half, after deducting charges, and ten per cent. for the sheriff, to the Colonization Society!—*Ibid.*

Munroe Edwards, Esq., of Iberville Parish, Louisiana (about eighty-eight miles above New Orleans, on the Mississippi,) has taken 163 slaves to Cincinnati, Ohio, and there given them all full deeds of emancipation. He then distributed the whole proceeds of the last two years' crop of his plantation (upwards of 20,000 dollars,) among them. He could have sold these men, women, and children for upwards of a hundred thousand dollars, but nobly preferred giving them their liberty. These joyful emancipated persons have gone, some to Kentucky, some to Illinois, some into the interior of Ohio, and some have returned to Louisiana among their relations. We have a full account of the particulars of this most interesting occurrence, but have no space at present to enlarge. *Laus Deo!*—*Ibid.*

WEST INDIES.

JAMAICA.—MISDOINGS OF THE MAGISTRACY. The following circular issued by Sir Charles Metcalfe tells tales frightfully, in spite of its courtly style, and is said to have caused great soreness.

SIR,—Instances having been represented to the governor of commitments by magistrates in cases in which they were themselves the real prosecutors or complainants, the injustice complained of having been done to themselves or to the properties under their charge, and the commitments having been made on the depositions of their own servants, or of persons employed under their own authority, I am directed by his Excellency to communicate to you his sentiments on this objectionable practice.

2. His Excellency is not sure that the practice is positively illegal, but he is convinced that every one, on reflection, will perceive that it is improper and unbecoming. He is satisfied that it is of rare occurrence, but instances of this kind having come under his notice, it is considered that they are possible, and I am consequently instructed to call your attention to the subject.

3. His Excellency requests that you will communicate his sentiments to the magistrates of your parish, and express his reliance on their good feeling and sense of propriety, for abstaining at all times from either the trying or the committing of persons who may be accused of offences against properties in which they, the magistrates, are individually interested, as owners, or managers, or overseers, and, generally, from any magisterial interference in any case in which they may be personally interested.

4. I am desired further to remark, that the indirect interest which the magistrates generally have, as belonging to the class of land-holders, in cases between land-holder and labourer, imposes on them a peculiar obligation to be extremely circumspect and cautious, lest in the administration of justice they should from that cause be susceptible of a bias, the yielding to which would incapacitate them for the impartial performance of their duty.

I have the honour to be, sir,

Your obedient servant,

J. M. HIGGINSON, Sec.

To the senior magistrate of Trelawney.

Upon this circular the *Colonial Reformer* furnishes the following comment:—"We inserted in our last a circular which his Excellency the governor has been under the necessity of issuing, in order to put a check to the infamous practice, prevailing in many parts of the island, of proprietors and managers, when they happen to be magistrates, taking their seats on the bench, and actually adjudicating in cases at issue between themselves and their labourers or tenants. This is one of the most crying iniquities with which the country is afflicted. It is one of the distinct evidences of the pro-slavery spirit which still prevails. The practice exists to such an extent in certain parishes, that the labourers in some cases find it preferable to suffer in silence, rather than to add to their other losses the useless expense of appealing to tribunals, where the parties adverse to them have the daring effrontery to sit as judges.

Instances have been communicated to us, in which the same party has combined all the three requisites of accuser, witness, and judge in his own person. We are convinced that not a twentieth part of these abominations ever reach the ears of Sir Charles Metcalfe. But his want of information on this, and many other of the wrongs by which the labouring population are harassed and oppressed, is solely attributable to his own impolitic and injudicious order to the stipendiary magistrates to suspend their reports, by which step he has effectually shut himself out from all information, excepting such as he derives from the wrong doers themselves."

"THOUGH SLAVERY IS ABOLISHED, oppression and inhumanity still exist." So commences an extract with which we have been favoured of a letter from the Rev. J. Merrick, of St. Thomas in the Vale. He gives the following instances. John Brown, a watchman on Treadways, was engaged by Mr. Murchison to procure cane tops for his horse, promising him a pint of sugar every morning. On one occasion the horse got into the cane piece and destroyed a few sprouts, for which reason Mr. Murchison withheld Brown's wages as a watchman. After some altercation, Murchison went into the house, brought out a supplejack, and beat Brown with it till it broke to pieces. He then ran again into the house and brought out a horsewhip, which he shook at him, and said he only wished he had found it sooner. After this Mr. M., and the gentlemen who were with him, mocked him, and said he had not received half enough. Brown is a diseased and weakly man, and has lost his nose; a condition which one might expect would have excited pity. The second case, on the same estate, is that of a man named Dixon. Drew, the book-keeper, having ordered a man one evening to fill the cistern in the still-house with water, Dixon said that it was rather late, and that it would be much better to do what the book-keeper commanded the next morning. As soon as Dixon had spoken, Mr. Drew gave him a blow on the eye, which knocked him down, and then took a staff, and used it as a lever to raise him up, for the purpose (as Dixon supposed) of casting him into the cistern. Dixon was so stupefied by the blow that he was not able to arise for some time, and his eye was in a frightful state afterwards. Mr. Merrick then says, "Why is there less sugar in Jamaica, than there was under slavery? The above is one of the many reasons! The people are insulted and alienated by conduct like the above, whenever the tempers of their masters break out; and being free, they sometimes spurn the service which exposes them to such outrages."

SIR JOSHUA ROWE AND THE BISHOP. The following extract of a private letter to the editor throws a little light on the business of these two eminent persons in England. "Sir Joshua Rowe, our Chief Justice, and the Bishop, have both left the island for England, on a mission to the colonial office, having the same or similar objects in view. The first, the concentration of the whole judicial power of the colony in the hands of the planters, by the removal of the stipendiary magistracy and the exclusion of English barristers from the Jamaica bench; for which service the house of assembly have already liberally paid his honour, by an increase of salary and a diminution of duties: the latter for the equally laudable purpose of depressing and restraining the religious influence possessed by the Baptists and other Dissenters over the minds of the negro population. I mention these facts that the friends of civil and religious freedom may keep a sharp eye on the motions of this worthy pair. The British government is weak enough in all conscience in this quarter already. It has only to throw the whole magisterial as well as judicial power into the hands of the planters, to be told that the good people of Jamaica can dispense altogether with their assistance in the management of their affairs. As for the Baptists and other sectarians, they are quite a match for the Bishop of Jamaica, and his right reverend brother of Barbados to boot."

"The June session of grand court has commenced; Mr. assistant justice Bernard presiding in the absence on his embassy of his honour the Chief Justice. I can assure you the presence of the latter is by no means among our desiderata. The former gentleman gives full satisfaction, and business progresses, not only more rapidly, but more placidly than it has done for some years past. It would really be a mercy to the people of Jamaica, at least the liberally disposed portion of them, if government would provide his honour with a better situation in some part of the globe."

"The planter magistracy still continue their freaks, nay, have latterly not only lost sight of all discretion and even dissimulation, so far that his Excellency has been under the necessity of issuing a circular expressing his disapprobation of magistrates sitting in judgment on cases in which they are themselves, or the properties under their charge, concerned. This step was much needed, and it is hoped will have a beneficial effect; but where under the canopy of heaven, except in Jamaica, could such a measure have been required? This circular has given much offence already to the planters; they read in it, and correctly, their own condemnation, and the entire persuasion of government as to the necessity of a permanent stipendiary magistracy. But even this will not be sufficient for the exigencies of the colony on this head. We must have not only a stipendiary, but a SPECIAL MAGISTRACY, (one for each parish would be quite sufficient—21 in all,) vested with exclusive jurisdiction between master and servant, and not sent here to starve, and to be insulted, and trampled on, as they have been, but adequately paid at the rate of £750 or £800 sterling per annum, and rendered less dependent than heretofore in the exercise of their magisterial duties."

THE LONG-POND LABOURERS.—Many weeks have not elapsed since Sir Simon Haughton Clark arrived in the island, and the sad effects of the policy he has been pleased to pursue towards the labourers on one of his estates (Long-Pond) already appear to a considerable extent. Young, sportive, inexperienced; titled, and, perhaps, wealthy—he seeks such amusements and society as are most congenial and agreeable to his own natural propensities; but his prudence and discretion are exceedingly questionable, if his conduct towards the Long-Pond labourers be taken as a criterion by which we may judge.

When he visited this estate and received the hearty welcome of his people, who for the most part are Baptists, he invited them to a dance, one of the crimes which in the minds of the Baptist negroes is marked with the greatest degree of turpitude, and always most cautiously eschewed: they declined the invitation, and were instantly set down under his ban. The peasantry on Hampshire estate and on Mahogany Hall pen (where there are but few, if any, Baptists) were far more accommodating, and conceived themselves highly honoured by the condescension of their young master.

On his return to Long-Pond, (so we are given to understand) he ordered his attorney, overseer, or other subordinate, to go through the village, mark every house in it, and charge rent to every man, woman and child, whether aged persons and infirm or not; and commanded them all, with the exception of six headmen, to dispose of their horses—he would not allow one to remain upon the estate. The people understood this in the light of an absolute "notice to quit;" and we are informed that on last Thursday se'nnight they inquired whether their master intended to persist

in the demand of rent without increasing their wages, and illegally to exact it from more than one person in each house? Receiving an answer in the affirmative, they resolved to leave the estate. On the following Monday they evacuated their houses, gave up their keys, and left the property. All this in the midst of crop time!! Some of the people, unwilling to see the canes on the ground which had been cut the previous week to be put in the mill that morning, applied for work, but were positively refused.

No doubt the blame will be laid at the door of the Baptist ministers, but this statement of facts, which we believe to be perfectly accurate, will place the saddle on the right horse.

Another fact connected with the case we cannot suppress. One of the oldest men on the property came to us in person, and affecting to tell his sorrowful tale. "I knew," said he, "Sir Simon's grandfather; I recollect when they buy me from the Guinea-ship; these hands laboured, this head has often poured with sweat, to get Sir Simon's grandfather to be rich; his father too was made rich by our toils; and now this piccaninny Sir Simon comes and drives me off in my old age, and in my infirm state; sure I never expected to live to see this day!" Any further comment from us is needless.—*Baptist Herald.*

BURNING OF COTTAGES. The following proceedings took place at the peace office at Spanish Town, before E. D. Baynes, and R. Hill, Esqrs.—

On Friday, the 5th instant, a party of seventeen labourers were brought to the office by a strong party of the police, nine of whom were charged on the oaths of Mary Reid and a man named Daly with having, on the morning of the 4th, tumultuously assembled and burnt to the ground the houses occupied by them, on some public land called Kingshill, granted to the poor of the parish of St. John by that benevolent governor Sir Thomas Modyford.—There were five other dwellings destroyed by the same parties, but those belonging to the complainants only were tenanted at the time. The details of this lawless outrage were most distinctly given, not only by the sufferers themselves, but also by the other negroes, who accompanied the police into town. The defendants, with many others not identified by the complainants, had about 8 o'clock in the morning surrounded the dwellings of Mary Reid and Daly, and; having obtained forcible entrance, proceeded to put out a part of the furniture (for Mary Reid swore to the destruction of several articles of her property,) and then put fire to the four corners of the house, which was soon, with every thing remaining in it, reduced to ashes. The parties accused, all black people, defended themselves by alleging that they had acted in obedience to the orders of Mr. William Webb, their overseer; this fact being also proved by the witnesses, the magistrates, Messrs. Hill and Baynes, directed a warrant to issue for the apprehension of Mr. Webb, who shortly after made his appearance in court. The parties were then all bound over in heavy recognizances to appear and answer in the supreme court at present in session.

On Monday further information respecting the above outrage having been laid before Mr. Justice Baynes, he gave directions for the attendance of Mr. G. S. Sharpe, who, it was alleged, was able to give some important intelligence on the subject. That gentleman being fortunately in town, on coming to the office implicated Mr. Alexander Grant, of Craig Ellachie, of this parish, (who is trustee for a property called Envy Valley, in St. Johns, on behalf of a boy of tender age named McGillivray), who, in the presence of Mr. Sharpe, gave orders on the preceding Tuesday to Mr. Webb, to burn down the whole of the houses in question. On this authority did the infatuated overseer, Webb, and the poor ignorant labourers act, as if the disgraceful outrage and violence had been part and parcel of their bounden duty! Mr. Grant, on being called on to say if he had any cause to show why he should not be held to bail on the same ground as the other parties concerned on the preceding day, defended himself by saying that he had instituted a legal process against the parties, and that they were trespassers, the houses in dispute not being on Sir Thomas Modyford's run of land, but on that of his ward, McGillivray; and concluded by asking the magistrates, in the celebrated words of the Duke of Newcastle, "if a man had not a right to do what he liked with his own!" To which Mr. Ramsay very properly replied, that it did not appear that the property was his, (Grant's) but that of his ward, McGillivray, who had a clear right of action against him (Grant) for burning down and destroying a part of his freehold; and further that, even if the parties did hold tortuous possession, burning their houses over their heads was not the legal mode of ejecting them.

Mr. Grant was then held to bail to appear and answer such bill of indictment as his honour the attorney-general should see fit to prefer against him, on account of this arbitrary and lawless proceeding.—*Colonial Reformer.*

We are enabled to give the following extracts from a letter of the Rev. Thomas Burchell to Mr. Sturge:—

"Montego Bay, 10th June, 1840.

"You are well aware of our many difficulties arising from the part we have ever taken in the welfare and prosperity of the negro population: and I do assure you they have been many indeed, and sometimes they have been of the most perplexing nature. Our time, our peace, our all, have been sacrificed. The hostility of most of the planters to the happiness and interests of the peasantry, constantly excited by a corrupt and sanguinary press, have blasted for a time the bud of freedom, and the fair promises which at first were presented. So far the malignant press and its votaries have triumphed—if to the satisfaction of the proprietor, he justly suffers for his stupidity—if not, he as justly suffers for his infatuation for continuing in his confidence attorneys, who, like the horse-leach, will never cry out "enough," so long as there is a drop of blood left in the veins. Some of the attorneys have succeeded by the panic they have so wickedly produced, and are purchasing up estates upon ruinous terms to the original proprietors, by which they will make immense fortunes out of the wreck of their former employers.

"The general terms at present in this parish upon which the people are working, are 1s. 3d. sterling per diem able labourers, and they have to pay 2s. per week for house and provision ground; but wherever it is possible to grind them down to lower terms, it is done.

"At present the assembly and planters, with the planters' governor, are set upon immigration as the panacea for all existing evils, including the evils arising from the governor's planter-partizanship, and ill-judged policy to increase the power and prosperity of his sycophant admirers, by oppressing and retarding the welfare of the emancipated peasantry. The

immigration system has hitherto proved extensively ruinous to the happiness of the parties imposed upon, and murderous by the sacrifice of life to a fearful and alarming extent, whilst it involves the community in expenses which have to be met by taxation to an immense amount; and where is the advantage, so long as the planters pursue their present vexatious conduct? I will suppose that they import five hundred emigrants to the parish of St. James', at an expense of ten thousand pounds currency, as I believe £15 currency per head is paid in bounty to the importer—then there is a labouring population to an almost equal extent lost to the estates during the year—persons injured to the climate, and accustomed to agricultural and other labour necessary for the production of the staple articles of the country. Some are lost by ejectionment, others, relatives of the ejected, leave in disgust, others for non-payment, many from inadequate payment for their labour—many in consequence of unjust rents—many from vexatious law-suits, &c. Now were a different course pursued with regard to the present peasantry, the planter would have a happy, contented and industrious peasantry on his estate, bound to it by strong local attachments as the place of their birth, and the burial place of many of their friends and relatives. And if the planter needed more labourers, the contentment of his own peasantry would be the most certain means of inducing emigrants of the best kind to come out. Of the five hundred imported emigrants, 'tis more than probable 150 would be in the grave within the first twelve months, and 100 more within the second twelve months, and a half of the remaining anxious to fly the country—or pining away, and straggling about the country in misery, enraged by bitter disappointment, prepared for any deed of violence, or to take an active part in any outbreak, should it occur: for their case becomes a desperate one—they can lose nothing—they feel their condition cannot be more wretched; and if they could not succeed, they would welcome death as a release from their state of misery. Our difficulties are likely to increase from the decided partizanship of the governor towards the planters, unless the friends of negro freedom are vigilant; every month he continues in the island will prove twelve months injury to the emancipated peasantry. He may be very well adapted to be governor of the Hill Coolies, or indeed of the transported convicts in New South Wales; but he should never have been entrusted with the liberties of a free-people. He might have done very well as governor in the halcyon days of slavery, for he appears a man after a slave-planter's own heart."

BARBADOS.—EMIGRATION. Some persons have been imposing on the peasantry in several parts of the country the belief that, on the first of August ensuing, the Queen means to distribute to them lots of land gratis. Many of the labourers have been deterred, as they aver, from emigrating through this report, which is nothing less than an anti-emigration ruse, to effect by stratagem and deceit what certain factious planters cannot (because they will not,) otherwise accomplish.—*Liberal*.

This island is suffering severely by drought. Enumerating causes of its present disquiet, the editor of the *Liberal* says, "The first of these, (and one whose consequences are of the highest importance in the estimation of the agriculturist, and all those who are either immediately or mediately dependent on him) is the unusually scanty showers which, at this period of the year, have as yet descended to call forth the prolific energies of the famished earth. The canes, and many other plants which depend for their vigour and luxuriance on an adequate supply of moisture, are in many parts of the island in a most languishing and arid condition. The sun has "looked upon" them with a too ardent gaze, and they wave their parched leaves in vain for the descent of the "cool and refreshing shower." Conjecture is puzzled to assign a cause for the apparent alteration in the seasons, and piety would hope that there is no sin in the land, to occasion the windows of Heaven to be shut."

The *Globe* inserts a proposal from a Mr. Chapman, who has already brought back four discontented immigrants from Demerara, to visit every estate on which Barbadian emigrants are located, and to offer to take them back gratis, the planters of Barbados paying him for his trouble. The *Globe* says, "We think this ought not to pass unnoticed by our planting friends." The pithy remark of the *Liberal* is, "This game of bringing back can do no harm to the immigrants."

The following sample of obstructions to emigration is supplied by the same paper, from the proceedings of the Court of Appeal.

This was a hearing on a petition of Tobias Biggs, who complained that the churchwarden of St. George's parish, Mr. Hutchinson, had refused to sign a certificate for him to be allowed to emigrate from this island, unless he paid to him the sum of £10 to be applied to the support of the complainant's mother and grandmother. The statement of Biggs to the court was as follows:—

I went to Mr. Hutchinson with a paper for him to sign for me to quit the island. He asked me if I had any family; said I had mother and grandmother; asked me if I had provided for them, told him they did not depend on me for support. Said he could not sign the paper unless I made provision for them, as the law directed. Said I had no money; they did not depend on me, and they were very willing for me to go. Told me I must bring them to him in ten days, that he must see them with his own eyes, and know if they were willing. Told him I had been to Mr. Griffith the magistrate, and he said he could do nothing without him; gave me a scrip to Mr. Griffith, and Mr. Griffith gave me one back in return. When I carried the one back to Mr. Hutchinson, he flew into a passion, and said if I was not gone out of the gallery, he would make me go. He asked me how long I would be gone from the island; said I did not know, but that I would leave two dollars per month in Mr. Day's hands, for my parents. Mr. Hutchinson told me that would not do, I must leave £10 with him. Told him I did not know where to get so much money; said I was a very impertinent fellow. I told him no, sir, you are the first person ever told me so.

Mr. Hutchinson being called on by the court to account for his refusal to sign the certificate of Biggs, stated as follows:—

Biggs came to him for a certificate to quit the island, asked him if he had parents or grand parents.

The court here interrupted Mr. Hutchinson, to inform him that he seemed to labour under some misconception of the emigration act. The persons applying for certificates were not bound to declare whether or not

they had a family to provide for. It was the duty of the churchwardens to inform themselves on that point within the ten days the law allowed.

Mr. Hutchinson proceeded: Biggs told him he had a mother and grandmother. Asked him if they were provided for; said he had nothing to give them. Told him to let them come to me to know whether they would allow him to go. One came but not the other. Told him I could not give the certificate without I was satisfied by seeing both. Said I must, and was very rude. Told him I could not, as the law did not allow me. Went to Brighton to see his parents, his mother was not there. Gave him a note to Mr. Griffith, who wrote back to say not to sign the certificate. Does not know whether the woman supports herself or not.

Question to Biggs from the court:—Is your mother dependent on you for support, or have you been in the habit of supplying her wants?

Ans.—My mother rents land from Brighton. I do not support her. My mother and grandmother live in one house.

The court asked Mr. Hutchinson whether, the ten days having expired, he was prepared to swear that the absence of Tobias Biggs from the island would throw a burden on the parish.

Answer—No, for he did not know the parties.

The court—Then you must sign the certificates forthwith.

Mr. Hutchinson—I thought he ought to have brought his parents forward, as I wish to go by the law.

The court—They have no business to bring them forward. The churchwarden must find out that: you cannot after the expiration of ten days, as long as you are not aware of any legal obstacle, withhold the certificate. The parties are not obliged to produce their relatives. Ten days are allowed the churchwarden to make inquiries, and if you can gain no information in that time, you must give the certificate. You will sign the certificate for Biggs without any further delay.

ANTIGUA.—DROUGHT.—The *Herald* says "We regret exceedingly the necessity to advert to the protracted unfavourable state of the weather, which continues alarmingly dry. We have been informed, that in some parts of the island, the young canes have suffered so severely as to have given rise to serious apprehensions for the next year's crop. That for this year has undergone considerable diminution, and will fall far short of what was expected at the beginning of the year."

DOMINICA.—CHANGES AMONG GOVERNORS.—SIR W. COLEBROOKE and MAJOR M'PHAIL.—(From the *Dominican*.)

It is now some months since a report has been on foot in this place that His Excellency Sir WILLIAM COLEBROOKE, governor-general of the Leeward Islands, meditated a return to England with his family for a time—an event which would of course call upon our present lieutenant governor, by virtue of a dormant commission on record, to assume the seat of the general government. This report has been put beyond doubt during the last week, and we have learned that Sir William takes passage in the eight day boat, which passed here on Sunday for the United States of America, whence his Excellency will take his departure for Europe. We sincerely wish his Excellency and family a safe and prosperous passage—at the same time that we cannot but tender our respectful congratulations to our esteemed lieutenant-governor on his assumption of a far wider sphere of executive authority, affording so many more opportunities for the exercise of his exalted talents—we feel much and sincere regret at the prospect of losing so tried and impartial a chief at the head of our local affairs. No governor, we may safely assert, has ever undertaken or accomplished more to bring about the amalgamation of the conflicting interests of parties, and to establish the foundation of a frame of social order and a state of mutual goodwill amongst the inhabitants, than Major M'Phail. If his Excellency has not fully succeeded, his endeavours are not the less to be esteemed, when we bear in mind the number and the character of the impediments with which he has had to contend. As relates to the more public measures of Governor M'Phail's admired administration, to which we are mainly indebted for those enactments now in force for the regulation of the community, we cannot speak in too much praise; but prefer deferring that topic, as well as others illustrative of the public obligations the country is under to His Excellency, to a future period. Positive information has also been obtained as to Major M'Phail's successor, Her Majesty, it is reported, having named as our lieutenant-governor, Major Hort of the eighty-first regiment, now in Barbados. We know but little of this officer, beyond his having a name in the literary world as the author of a work on the rock of Gibraltar, and his having lately acted as colonial secretary at Barbados, during the absence of Mr. Sheridan the patentee. If His Excellency is of liberal principles, above the insignificant distinctions and prejudices of the West India Society, as we have every reason to believe he is, there is a fair prospect of success in the work of the amelioration of all classes, the basis of which has been laid by Major M'Phail, and is so ardently desired in accordance with their known spirit of peace and conciliation, by the body now possessing the ascendancy.

ST. CHRISTOPHER.—The Deportation Act of this island is disallowed. The editor of the *Advertiser* says, that if the proprietors would only introduce an equitable rent system, and relinquish the power of arbitrary ejectionment, there would be no need of any deportation act at all.

TRINIDAD. The Trinidadians have had enough of immigration from Europe. The *Standard* says, "His Excellency has made a very proper proviso in the case of the Havre immigrants by the *Louise*, that those who employ them must give security that they shall not become a burthen on the colony, for at least twelve months after their arrival. We had hoped, under existing circumstances, that we should have had no more of this class of immigrants for the present. We trust that the *Louise* will be the last of these arrivals."

BRITISH GUIANA. THE FIRST IMMIGRANTS FROM THE UNITED STATES. (From the *Royal Gazette*.) A piece of news equal in importance to any that has been laid before the public for a length of time, is that of the arrival of the first cargo of American immigrants from Mr. CARBERRY. The brig *Porpoise* came to anchor in the Demerary River yesterday morning, having on board 71, and about four o'clock in the afternoon the greater number, if not all of them, came ashore. All of them whom we saw were well dressed, clean, and in good health and spirits; only one individual of them, a woman, died on the passage. The most of them can read, and ten

or fifteen with whom we conversed are respectable in point of intelligence. They speak in the highest terms of the candour, urbanity, and kindness of Mr. CARRERY. Messrs. PECK and PRICE had not arrived when they left; but the immigrants state that there are thousands waiting for the report which these two delegates will give of this colony, in order to determine them as to their coming hither. They said, however, that they had resolved not to be guided by the statements of the delegates, even suppose these had been in circulation before they embarked, but to come to the colony and see for themselves.

The greater number of this arrival are tradesmen of various kinds; but there are also a good many labourers. The proportion of women is about one-fourth. Some have left wives and families behind, but will send for them if they remain here after they discover the true condition of things; and there can be little doubt that they will remain.

THE EMIGRANTS FROM BARBADOS.—The same paper gives the following extract of a private letter:—"I am sorry to say that there has been a serious misunderstanding on plantation Blankenberg; the labourers have all left the estate, and intended returning to Barbados by the Peg a Ramsay, there not being any estate in the immediate vicinity of Blackenberg on which they would be received. Mr. Christy, of plantation Malgre Tout, however, offered them employment, and they, after inspecting the estate, and being perfectly satisfied with the situation, have agreed to remain."

TO CORRESPONDENTS.

The verses of B. D. are well intended, but have not sufficient merit.

In our recent list of subscriptions we have to make the following corrections:—

Joseph Larder, Louth—donation £5 0 0—instead of £50 0 0.	
Also instead of—Thomas Butler, Witham, £10 0 0—read,	
Friends at Witham, per Thomas Butler.	
W. H. Patisson, Esq.	5 0 0
J. H. Patisson, Esq.	1 0 0
T. Butler	1 0 0
W. Butler	0 10 0
R. W. Dixon	0 10 0
James Catchpool	0 10 0
Thomas Smith	0 10 0
J. Unwin	0 10 0
Benjamin Dixon	0 10 0

Since the last publication, the following have been received:—
Collection after sermon, by Rev. Thomas A. Dale, at the } 1 5 0
parish church, Manby, near Lincoln
William Ewart, Esq. M. P. (Annual.) 5 0 0

Anti-Slavery Reporter.

LONDON, JULY 29TH.

SINCE the breaking up of the Convention, arrangements have been made, and are now in course of accomplishment, to visit some of the principal places in England, for the strengthening of its anti-slavery organization; a service in which several of the delegates from the United States—we may name Messrs. Birney, Stanton, and Galusha, have readily afforded their aid. Of the various public meetings which have been held reports have been kindly sent us; but the crowded state of our columns prevents us from taking more than a passing notice of them. On the 17th of this month a meeting was held in the town-hall, at Cambridge; a town in which at present no anti-slavery society exists. The mayor, Ebenezer Foster, Esq., presided, and the assembly was addressed by Messrs. Birney, Galusha, Barrett, and Scoble; supported by Messrs. Roff and Thodey, the Baptist and Independent ministers of the place. An excellent spirit was manifested, and the meeting may be considered as having laid a foundation for future operations in that town and its neighbourhood. At Northampton, on the 20th, a meeting was held in the Wesleyan chapel, which was well attended. The speakers were the rev. Messrs. Bennett, Prust, and Davis, (Independents) Gray, (Baptist) and Goodwin, (Wesleyan). "I trust," says Mr. Scoble, from whose letters we are gathering our information, "that our cause is now firmly established at Northampton, and will be zealously supported there. I have hopes that a ladies' auxiliary will be formed, in addition to the gentlemen's society already in existence." On the 22nd a meeting was held at Nottingham, but not a public one; those only who were of reputation in our cause being invited, through fear of the chartists. "Yet," says our above-named correspondent, "I hope some good was done. Our devoted friend William Wilson was in the chair; and a resolution was unanimously adopted on the subject of American slavery and non-intercourse, moved by the rev. Mr. Gilbert, and seconded by Mr. Clarke, the secretary of the Nottingham Auxiliary." On the 23rd the Derby Auxiliary held its first meeting, the best anti-slavery meeting ever held in that town. William Evans, Esq., M. P., took the chair; and the principles and objects of the society were explained and enforced by the rev. Mr. Abney, a clergyman of the church of England. "The secretaries of the new society, are Mr. Middleton, and Mr. Shaw, the former a churchman and the latter a dissenter, but both thoroughly with us. These gentlemen have been indefatigable in their exertions to secure supporters to the institution; and already it numbers among its patrons the Duke of Devonshire, the Earl of Leicester, the bishop of the diocese, and other persons of rank and reputation." The meeting at Birmingham was held on Friday the 24th. We take from the report of it in the *Patriot* the introductory paragraph. "One of the most numerous and respectable meetings ever assembled in this town in behalf of

liberty and humanity took place last evening in the Town Hall, being the anniversary of the Birmingham British and Foreign Anti-slavery society. The interior of the magnificent building presented a most imposing and interesting spectacle at the hour appointed for the commencement of the proceedings, the body and galleries of the building being filled by an audience representing all sects and parties in the town and neighbourhood, interested in promoting the liberation of the slave, and in securing to the enfranchised negroes of our West India islands the full benefits and advantages purchased by the great boon of emancipation. At six o'clock Sir Eardley Wilmot, Bart, M.P., made his appearance on the platform, and was received with loud cheers. The hon. Bart. was accompanied by Joseph Sturge, Esq., the High Bailiff (Rice Harris, Esq.); Charles Shaw, Esq., magistrate; the Hon. J. G. Birney, and H. B. Stanton, Esq., of New York, (being a deputation from the friends of the cause in America); John Sturge and John Scoble, Esqrs.; the Rev. Thomas Moseley, the rector of St. Martin's, Birmingham; the Rev. John Angell James, Independent minister; the Rev. Mr. Macdonald, Wesleyan minister; the Rev. William Knibb, Baptist minister, from Jamaica; and a large number of other ministers and lay gentlemen belonging to the town, and several from America." The meeting was addressed by the chairman, the Rev. G. B. Macdonald (Wesleyan), J. G. Birney, Esq., the Rev. Elon Galusha, the Rev. J. A. James, the Rev. O. Winslow, of Leamington, Rice Harris, Esq., high bailiff, H. B. Stanton, Esq., the Rev. W. Knibb, and John Sturge and John Scoble, Esqrs.. The resolutions passed at this important meeting are advertised in our columns. To this detail we have to add, that a similar meeting, but in one respect more interesting than all these, was held at Woodbridge, Suffolk, on the 16th of July. We give the following particulars from the *Ipswich Journal*.

The venerable Thomas CLARKSON presided on the occasion, and when he took the chair, was supported by Geo. Thomas, and F. W. Corrance, Esqrs., the Rev. G. Webster, the rector of Grundisburgh, the Revs. H. Taylor, A. Good, and J. Ross, with several gentlemen, many of whom were members of the Society of Friends. With much pathos, yet with more strength than might have been expected, Mr. Clarkson addressed the meeting. He observed.

"Ladies and Gentlemen,

"I feel myself unable, in consequence of old age and the feeble state of my health, to address you for more than a few minutes; yet I was unwilling, living at such a short distance from you, to be absent from this meeting, because its object is the same as that, which has occupied nearly the whole of my life.

"You are met this day, as I understand, to form yourselves into a Committee to co-operate with the British and Foreign Anti-Slavery Society. You cannot, I think, be engaged in a more noble or a more Christian work; for the object of this Society is to extirpate slavery from the whole world. This is, indeed, a bold and a gigantic undertaking; but we must remember that there is no undertaking, however great, which, if it has God's blessing upon it, may not be brought to a successful issue.

"I shall not now enter into any history of slavery. It will be sufficient to state what it is in a few words. It is, in the first place, to take from a man his liberty against his will, and when he has done nothing to forfeit it. It is, secondly, to force him to work without wages by the whip, the chain, and other instruments of torture, for the remainder of his life. It is, thirdly, to consider him as property, like a beast, during that period, and to treat him accordingly. And, lastly, to consign his unoffending children, like the offspring of cattle, to the same deplorable condition. Can there be any crime upon earth of greater heinousness than this? And can there be any evil which more demands your sympathy, or calls more loudly to you for redress?

"Ladies and gentlemen, in looking at modern slavery, as it is carried on in different parts of the world, I may mention an anecdote which perhaps is new to you. There are in the United States of America, certain farms which are set apart for the breeding and rearing of slaves for sale, in the same manner as certain farmers in Scotland breed their bullocks for our markets. Now, whenever this is the case, there is an attempt on the part of the owners, to blunt, deaden, and brutalize the intellects of their slaves, so that they may have no notion whatever that they are what we call men and women, but that they belong solely to the brute creation; and this is done with a view that, like brute beasts, they may submit the more quietly to the yoke. For this purpose, the slaves upon these estates are called to their meals by the sound of a shell, and are fed in troughs like our pigs. They are made to work in the day like other slaves, by the whip, and at night, when they go to rest, they are huddled together, and lodged in sheds and hovels, like our cattle. They are allowed to know nothing of the conveniences of a cottage—nothing of its furniture or utensils. They are made to spend their lives like cattle, entirely in fields and stables. They are known to themselves and one another only as beasts; and to prevent any improvement of their intellect, and to keep their minds in utter and eternal ignorance and darkness, all education is forbidden them under the severest punishment. In one or two of these states, to teach a slave to read is death. Can you believe that such monsters as these their owners ever could have been men? Not content with wearing out, and torturing the bodies of their slaves, not content with brutalizing their intellects, they deprive them of what alone could give them comfort under their sufferings, the comfort of religion—for they deprive them of all means of coming to the knowledge of the word of God. But I have said enough to give you an insight into the subject, and excite your commiseration. I shall, therefore, now sit down, and leave it to yourselves to devise such means as will best accomplish the object of this meeting."

In pursuance of the directions of the Convention, a deputation of the Committee of the British and Foreign Anti-slavery Society waited on Lord Palmerston on Saturday last, at the Foreign Office, to present to him the documents which appear in our columns of this day. The deputation consisted of George Stacey, Robert Foster, George Bennet, John Beaumont, and J. H. Tredgold,

Esqrs. and the rev. J. H. Hinton. They were received most courteously by the noble secretary for foreign affairs, who entered freely into conversation with them on the topics brought before him. With regard to the purchase and holding of slaves by British functionaries abroad, his lordship fully admitted the inconsistency and evil influence of the practice, and engaged that full inquiry should be made into the facts alleged, with a view of putting an end to it wherever it might be found to exist. On the subject of Mohammedan slavery he expressed his fears whether much could be done to uproot a system so identified with the whole frame of society in the east; but he assured the deputation that no opportunity should be lost by which the influence of the British government could be made to bear on so desirable an object. The deputation regretted to learn from his lordship that the atrocious slave hunts in Upper Egypt are still continued, although not, as formerly, resorted to for the payment of Mehemet Ali's troops. On the whole the deputation had much reason to be gratified with their interview with the noble lord; and they acknowledge with pleasure, not only his personal courtesy, but his evident appreciation of their object, and his declared readiness to promote it.

We had the pleasure of inserting in our last a valuable letter from Mr. Prescod, on the deficiency of the sugar crop in the West Indies; to-day we present to our readers a second and equally valuable letter on the alleged deficiency of labour there. He brings his local knowledge to bear on this vexed subject with great effect, and we hope no persons desirous of understanding the subject will fail to read it attentively through.

THE arrival of two West India mails since our last, has supplied us copiously with news from that quarter, and we have extracted the most interesting portions of it. The maliciously rumoured Baptist insurrection at Falmouth, Jamaica, and the cruel and probably murderous proceedings against Mr. Oughton, (Mr. Stainsby, we find, through some not inexplicable leniency, is not, like his fellow-victim, in gaol,) we have noticed in separate articles. The agitation of the governor's dispatch among that portion (for it is only a portion) of the Baptists who have so warmly taken it up is subsiding; and with it, we hope, will subside the irritation which it has caused. In the review of the proceedings which have been held on this subject, much allowance may fairly be made for the speedy and somewhat explosive ignition of the feelings of such young freemen as the emancipated population of Jamaica, as well as for the hasty and uncourteous expressions of orators as yet so little trained to the proprieties of public life. We trust our good friends who have made themselves prominent on this occasion, not excepting some of the missionaries themselves, and especially the younger ones, will not cherish the opinion that their performance has this time been perfect, or near perfection. They must not be angry if we tell them that their method of speaking of persons in authority may be more respectful without being servile; and that their way of repelling injurious misrepresentations may have more coolness and dignity without compromising their independence. We felt for them when we read Sir Charles Metcalfe's dispatch, and we noticed the passage which has given offence in a manner from which we earnestly wish they had taken example. We request them to consider whether it would not have been equally useful, somewhat more dignified, and far more politic, if they had contented themselves with saying, "the governor has spoken before he knows us; and when he shall become acquainted with us, we are sure he will alter his opinion. 'All men may err; and it is wise to leave to every man a *locus penitentiae*.' Besides, it was obvious enough that the despatch could not have been drawn up by the governor himself, but that it must have been prepared by some of his confidential advisers, to whom, on his arrival in the colony, he could hardly do otherwise in the first instance than listen. It is now well known and broadly stated in Jamaica to have been the despatch of Sir Joshua Rowe and the Bishop, for which eminent personages it is, we think, a remarkable approximation towards candour and impartiality; although the Jamaica press must, of course, be very indignant that a minister of religion should so mix himself up with politics. As we have said, however, we hope that this paroxysm is passing away; and that the next time our excellent friends appear before the public, they will manifest a satisfactory and gratifying improvement.

Our readers must do the Jamaica planters the justice of perusing two articles in our recent intelligence, which serve clearly to show why that valuable island cannot be quiet and prosperous. One of them gives an account of the visit to his estates of Sir Simon Haughton Clark, who adopted measures of wanton severity, although in the midst of crop, towards the people on Long Pond, because they declined his invitation to a dance, in consequence of which they were driven to quit the estate. Short crop will of course be attributed to the Baptist missionaries; who certainly have taught the people to eschew dancing and drunkenness. The next paragraph exhibits a different mode of conciliating the peasantry. On the 4th of June the cottages of two labourers were deliberately set on fire, about eight in the morning, and reduced to ashes, by some black men, who pleaded that they acted in obedience to orders. These orders, it seems, were given by Mr. Webb, overseer, and Mr. Alexander Grant, attorney; the latter alleging disputed possession, as between two proprietors, in justification of such atrocity! Such is the audacity which the mis-

named conciliatory system of Sir Charles Metcalfe has encouraged the planters to exhibit.

On the all-absorbing topic of immigration, we may just notice that several of the West India islands are writhing under the declaration of the *Colonial Gazette*, that Trinidad was the only colony (Guiana has since been added by the same authority,) which granted equal privileges to whites and blacks; and are making vast professions to obtain its good word for themselves. The notorious fact is, that not one of the colonies is characterized, either by equal legislation for both colours, or by an equal administration of the laws for both. Some are beginning to coax the immigrants by kind treatment; and even this little regard to their interest we are glad to see. Let it become universal. It will soon be heard of. But even Jamaica is crying aloud for immigrants. Jamaica! where men are knocked down by book-keepers for expressing their opinion, and beaten by masters for asking for their wages; where labourers are charged double rent, because they will not dance and get drunk with a profligate master; and where, if the property of your house is disputed between one landlord and another, it is in broad-day light set on fire over your head! Persons thinking of emigrating should by all means go to Jamaica!

It will be seen with pleasure that Major McPhail, who was Lieutenant-Governor of Dominica, has, on the departure of Sir W. Colebrooke, been made Governor-General of the Leeward islands. The highest commendation is due to his administration in the island he now quits. His successor is Major Hort, government secretary at Barbados.

The papers announce severe drought in some islands. These are God-sends for the planters, opportunities for ascribing short crop to the idleness of the blacks. The first cargo of immigrants from the United States had been received with great joy at Demerara. The Trinidadians were trying to stop immigration from Europe.

THE public has been within the last fortnight well nigh "frightened from its propriety" by accounts, said to have been received from Jamaica by way of New York, of a black insurrection at Falmouth in that island, headed by the Baptist missionaries, and resulting in the military slaughter of no less than a hundred persons. The very slender materials out of which this artful and mendacious representation has been fabricated are now matter of general knowledge, and the paper principally concerned, the *Times*, has after a fashion apologized for its indiscretion. How easily some people believe reports that are to the disadvantage of the baptists and the blacks! But let this pass. What has really taken place may be gathered from the following memorial, which has been presented to the governor by the Rev. T. E. Ward, the Baptist missionary directly concerned.

May it please your Excellency,—

A matter of considerable importance urges me to address your Excellency without the least delay. I have to state—

1. That a dozen or more Africans, who had been captured from the slave-vessel *Ulysses*, and whose services had been secured last December, in the usual manner, from Captain R. S. Lambert, by the Hon. Thomas M'Neil, custos, &c. of Westmoreland, had left his service during the last week, and found their way to this town.

2. That, on my return from the rural districts of this parish yesterday, I found no fewer than seven of the said Africans on my premises, to whom accommodation had been afforded by the African whose services your Excellency kindly had transferred from the 2nd W. I. regiment to the Baptist Education society.

3. I learned from them (though I do not hold myself responsible for the correctness of the statements) that, whilst located upon New Galloway estate, the property of Mr. M'Neil, or under his management, these Africans had certain allotments of land, on which they had cultivated corn, yams, and other vegetables and esculents; that now the crop was grown about two or three feet high, and they expected to reap the fruits of their labour, they were ordered to leave the estate. Also, that scarce any clothing or food was given to them; they were therefore discontented with their situation.

4. That they were ordered to remove from New Galloway estate to a place called Lincoln. This statement has been confirmed by an old African already long acclimated, whom Mr. M'Neil sent up with a constable to apprehend them.

5. That, in consequence of this harsh treatment, which seemed to them unjust and oppressive, they made a great noise upon the estate, and positively refused to remove. The overseer upon the property became alarmed (very naturally), and ordered them to be tied and conveyed to Lincoln. This only created a greater degree of turbulency on the part of the Africans, at the manifestation of which the overseer, as I am informed, loaded his musket and threatened to shoot them. This greatly excited their fears, and they started off for Montego Bay, where they hoped to meet Captain Lambert to settle their differences, or afford them suitable protection. Not finding him there, they came on to Falmouth, stating that the road was wide enough for them to walk in.

6. I supported nine of them at my personal expense yesterday, and sought an interview with the magistrates, to obtain their instructions as to what would be best to be done for them.

7. This morning, to my surprise, Mr. Adam Christie, inspector of police for this parish, called on me, stating that he had a letter from Mr. M'Neil, through the medium of a Montego Bay constable, who had a warrant for the apprehension of the said Africans.

8. I suggested the propriety of having a bench of magistrates formed to decide on the best way of conveying those Africans to Montego Bay, to Mr. Lambert, who would, as their proper protector, see them justified in regard to their respective claims.

9. My suggestion met the approval of the only two magistrates who could be found to form a bench, Mr. stipendiary justice Kelly and Dr. J. L. Mason; but the clerk of the peace, Mr. W. Holder, declaring that the matter was not within the jurisdiction of the magistrates of this

parish, it was thought most advisable to have the Africans sent back in mule-carts to Montego Bay, where it was understood Captain Lambert now is.

10. This arrangement having been made, I left the peace-office in the hope of its being fully executed, but in less than two hours afterwards I heard that the Africans were being most cruelly treated by Mr. Adam Christie, the inspector of police.

11. I repaired to the court-house, and found the poor strangers in handcuffs, and under a strong guard of constables and police, and beside them a concourse of people expressing their highest indignation at the conduct of the police towards the wretched and half-naked Africans.

12. I immediately offered bail on their account to the clerk of the peace, Mr. Holder, whose conduct throughout was most vacillating, and it was demurred to whether their offence (desertion) was bailable or not.

13. Mr. Christie, the inspector of police, had the ungentlemanliness to say that I wished to rescue the people from him. I have only to state, I did not. I constitutionally and legally offered bail for their liberation, which was refused to be taken.

14. At length Mr. Thomas Robert Vermont, a magistrate of the parish, who absolutely refused to sit on the bench in the forenoon of the day, was called into the peace-office, to whom I again offered bail.

15. Mr. Vermont wished to decline taking it, but he asked the opinion of the clerk of the peace, Mr. Holder.

16. At first Mr. Holder conceived that nothing more was necessary than to send the Africans to Montego Bay to Mr. Lambert. In this I acquiesced, but demanded their liberation on bail, according to British law.

17. Mr. Vermont, acting upon the advice of the clerk of the peace, said he could not take bail. I then said, since it was upon the authority of the clerk of the peace he so acted, I should let the matter rest, and make my appeal to your Excellency.

18. Mr. Holder, feeling the responsibility would fall upon him, referred to the law authorities, and at length told Mr. Vermont that the offence was bailable; on which Mr. Vermont (verbally) said, "I take your bail for the people, but you only do all this for the sake of effect." I answered, "I appear here as a British subject, and offer bail for British subjects. Is it accepted or refused?" Mr. Vermont walked away without taking my bond.

19. I went to the serjeant of police, under whose charge the Africans were placed, and requested him to deal leniently with them, as I had offered bail on their account. He replied that he could not deliver them without an authority in writing.

20. In a short time Mr. Vermont, the aforesaid magistrate, proceeded to the street where the Africans in charge of the police were, and where a great multitude of citizens had assembled together. The Africans had seated themselves on the ground; Mr. Vermont read the riot act, and immediately proceeded to the garrison to call out the military.

21. Soon after about 60 or 80 rank and file of H. M. 68th Light Infantry, under the command of Major Huie, were on the spot, and I regret to have to state that sundry missiles and stones were fired at the military by some of the inhabitants of the town; that the poor strangers were violently thrust into a cattle-cart, and escorted to the jail, not without suffering much injury from blows with sticks inflicted by the town constables, and from being trampled on by the soldiers in a fatigue dress, when they strove to get out of the cart.

22. That the military, whether from the hard usage they had received, (and which, I must say, they bore with dignified patience and forbearance) or from the authority of the local magistrates, felt themselves under the necessity of loading their muskets, and threatening to fire among the people.

23. That I had the happiness to intercede between the conflicting parties, and proposed to Major Huie and Dr. Mason (the aforesaid magistrate), that I would either go to the gaol whither the Africans were taken, or stand before the infuriated multitude to advise their quiet return to their domiciles.

24. My proposition in the latter case was accepted; and I have the satisfaction to inform your Excellency that when I stated to the people my determination to report the whole of the circumstances of the case to your Excellency for your decision, they quietly dispersed, and thus prevented, as I hope, the effusion of much blood.

I leave the matter for your Excellency's immediate attention, and have the honour to be,

Your Excellency's humble servant,
THOMAS E. WARD.

Falmouth, June 26th, 1840.

This statement, which, as made by Mr. Ward, may be considered to be *ex parte*, is sustained by the lengthened evidence taken by the magistrates during five successive days, and may be taken as a fair general outline of the case. A strong and eager effort was made by Mr. Christie, the inspector of police, and his abettors, to implicate Mr. Ward in the legal offence of obstructing the officers in the discharge of their duty; for which alleged crime he would no doubt have been promptly held to bail, could any plausible ground have been laid for doing so. The five days investigation, however, terminated in holding to bail one black man, but not one of the Africans, for riotous behaviour, and adjourning the inquiry to the 15th of June. So far as the Baptist missionary is concerned, he seems to have manifested in the first instance nothing but a humane sympathy with the destitute Africans, and to have required in the second nothing but the regular proceedings of British law. When the soldiers were prepared to fire, and might in a moment have deluged the streets of Falmouth with blood, it is admitted on all hands that it was by Mr. Ward's influence that the crowd were induced to disperse, and that the destruction of human life was prevented. His accusers are evidently very sore upon this point. They cannot forgive the virtues and the influence of this public benefactor. That the people should have thrown stones, either at the soldiers or police is undoubtedly matter of unqualified censure and regret; and we earnestly hope such a proceeding will not be repeated.

We know that upon some grounds allowance may be claimed in mitigation of their fault; but it is a fault still, and a fault which they must learn to avoid, if they would either please their best friends in England, or promote their own advantage in Jamaica. We cannot uphold them in violence, nor pity them if they suffer the punishment to which they expose themselves by it.

The Baptist missionary and the blacks, however, are far from being the only parties implicated in this affair. The conduct of the police is sworn, upon testimony which is far from being rebutted, to have been unnecessarily violent, and even brutal; so that the people who saw it cried out, with very natural indignation, "There is second slavery." Jamaica constables have not hitherto been used to treat black prisoners with much ceremony; and we hope this affair will furnish a lesson to them in the new art of dealing with free men. But, if the police were faulty, the magistrates were still more so. We are at a loss to conceive on what ground the magistrates should have issued a warrant for the apprehension of the Africans at all. They were not runaway slaves. Neither were they acting inconsistently as free men indentured to Mr. M'Neil; since, being dissatisfied with their treatment, they were only in search of their official protector and the redresser of their wrongs. There could have been no need of taking them into custody to bring them before Captain Lambert, whom, in fact, they were seeking, and to find whom they would, in the enjoyment of their liberty, have cheerfully gone anywhere. To issue and execute a warrant for their apprehension, therefore, was altogether a piece of gratuitous oppression. We think it was also illegal. At the very utmost they had only violated a contract of service; an offence for which persons are liable to an action for damages, but not to arrest and imprisonment as felons. But it may be doubted whether they had been guilty even of breach of contract. Upon this point we find the following observations in the *Colonial Reformer*:-

Their contract, we must observe, is not sanctioned by any law of the land; it is, in fact, simply an arrangement, in which the government and the planter are the contracting parties, leaving the African a mere passive instrument between them. This arrangement is all very well so long as it is mutually satisfactory, but the moment it becomes irksome or oppressive towards either party, they have a perfect right to put an end to it, without any legal process, or the sanction of any judicial authority. Taking this view of the case, we must hold that the whole of the proceedings against the Africans at Falmouth were as illegal as they were oppressive and unjust; they constituted a flagrant violation of the common law-rights of the subject, which, in any part of the British dominions not corrupted by slavery, would entitle the sufferers to heavy compensation in damages for the wrong sustained.

If there was wrong on the part of the magistrates who issued the warrant, there was equal wrong on the part of those who refused bail for the prisoners. Whether the clerk of the peace, Mr. Holder, was really so ignorant of his business as he seemed to be, when he instructed the magistrates that they could not take bail, we will not pretend to say; but when, upon consulting the law books, he had told this sapient justice that bail could be taken, we think the conduct of Mr. Vermont was utterly inexcusable. Upon receiving this information, he is stated in the examinations to have said to Mr. Ward, "I will take your bail for these people if they are brought before me;" and he immediately left the court house! Why did he not send for the people, that they might be bailed and discharged? Mr. Vermont knew very well that it was the coercion practised on the Africans which caused the excitement, and that their liberation would restore all to quietness. He had proffered bail before him; yet he turned away, leaving the thing undone, and we think intending to obstruct and evade it. It is altogether a notable example of magisterial incompetency, and of blundering if not artful management, mercifully withheld from a bloody issue. Captain Lambert has promptly cancelled the indentures of the Africans to Mr. M'Neil, and placed them with another employer; while on their part an action for false imprisonment has been commenced against the magistrates. We close our notice of this affair for the present by the following extract of a private letter:-

A dreadful scene must have ensued, and the streets have been deluged in blood, but for the prudence and moderation of Major Huie, the commanding officer, and the strenuous exertions of Mr. Ward, and of Dr. Mason, who deserves great praise as the only magistrate who did his duty, and acted with discretion on the occasion. This affair, the result altogether of the injustice or ignorance, in the first instance, and afterwards, of the fears of their own partisan Vermont, have the pro-slavery party exaggerated into "high treason," and "Baptist Insurrection and Rebellion." The faction in Falmouth have received a lesson they will not easily forget; and one good effect will at least result from the occurrence, that the ingenious and charitable inference drawn by the *Morning Chronicle*, that the peculiar flexibility and docility of the negro character are proof of his being of an inferior caste, and as such lawful game, if not for the violence, at least for the art and fraud of his white fellow, is not likely now to lead to any rash experiment on the subject.

We have already mentioned that the rev. Samuel Oughton, Baptist missionary, had been sent to prison by virtue of the judgment in the celebrated action, *Grant versus Oughton*. We subjoin two letters from him, one to Dr. Palmer and another to Mr. Sturge, dated Kingston gaol, May 28th and June 14th, 1840; from which it appears that he is pursued even there with unblushing artifice and cruelty, and that, although with unbroken spirit, he is too likely to fall a victim to his confinement. For him in his present circumstances we fear nothing is possible but

sympathy and prayer, beyond that horrible thing in Jamaica, due course of law. As to his adversary, Grant, we have reason to believe that a prosecution against him is to be positively instituted; in this case we shall soon see what the grand jury will do with it. The following are the letters:—

Kingston Gaol, May 28, 1840.

DEAR SIR,—By the place from which I date this letter, you will perceive that the spirit of persecution and injustice has added another to the list of its victims.

I was this evening arrested at the suit of the hoary profligate, Grant, for the sum of £2000 damages, and upwards of £1000 costs of the action which was tried at the last July Cornwall assizes, when, in spite of evidence the most convincing, clear, and incontrovertible, a prejudiced jury gave the above verdict against me.

To set aside this verdict, (which was considered both cruel and unjust, not only on account of the excessive damages, but also as being contrary to law and evidence,) a suit was immediately commenced in the court of error, preparatory to laying the whole matter before the supreme court in England; security to the amount of £500 sterling, was given for the due prosecution of that suit, and the bill of exceptions tendered last September to Grant's attorney. These, however, were detained by them until April, and then returned with some frivolous objections.

Still his attorney professed to my legal advisers his intention of pursuing the suit, and further assured them that the entering up of the judgment was only to enable the writ in error to progress. Yet, notwithstanding these professions, they contrived to induce the chief, before he left the island, to grant a special precept against me, and thus, by a process most dishonourable and base, they have torn me from the bosom of my family, removed me from an important sphere of usefulness, and shut me up within the walls of a loathsome prison.

This, sir, is the way justice is obstructed and the guiltless are oppressed. Had Grant been conscious of his innocence, and only desired his character to be purified from the taint which attached to it, would he have pursued such a course as this? Would he not rather, in the strength of conscious integrity, have invited inspection and been willing to submit to the strictest scrutiny? But instead of this, during the trial he availed himself of every artifice and objection to stifle the evidence, and now he has adopted the last resource which fear or malice could prompt; and by shutting his victim in a jail, he hopes to stop the further progress of inquiry, and thus to prevent his atrocious pollutions from being more fully known.

How long I may be detained in this wretched place it is impossible to tell. Perhaps I may end my days here, for certainly my constitution (already reduced by severe sickness, from which I have but just risen,) will not long be able to endure confinement, and the want of air and exercise, to which I am now subjected. In such a case his revenge, I hope, will be satisfied, and he will be able to add murder to the long catalogue of his offences; but be the end what it may, one consolation supports me under every trial, and that is, I do not suffer as an evil doer, but for the vindication of purity and righteousness. And painful as my position may be, I would not for worlds exchange conditions with my relentless oppressor; nor do I envy those men who, calling themselves ministers of the gospel, and under the mask of christian brotherhood, stole into my confidence that they might betray me into the hands of my enemies, and thus encompass my ruin.

I remain dear Sir, yours truly,

To Dr. Palmer.

SAMUEL OUGHTON.

Kingston Gaol, June 14th, 1840

I think I informed you that, in consequence of several irregularities in the writ on which I was taken, I had been advised to move to have it quashed. This was at first delayed by the malicious cunning of our opposing counsel (Panton), and this week it has been again frustrated through the gross negligence or wilful neglect of one of the assistant judges, H. Mitchell, who, although he could manage to attend all the week until this day, when my argument came on, then absented himself, by which the business of the court was stopped, and my cause postponed until the following day, (Saturday). Again he failed to come; consequently, only two judges being present, the argument could not be heard without the mutual consent of both parties, a proposal, which Mr. Panton refused to agree to. When it will now come on I cannot guess; next week is the last of the sitting, and the business so much in arrear that my solicitor has hinted the possibility of my being obliged to wait until next court, which does not come on until October; thus giving me four months longer imprisonment in this unhealthy and miserable abode. The idea of this, fills me with alarm. Already my health has suffered greatly, having only just arisen from a sick bed to enter this prison; my nerves are shattered, and I greatly fear that, ere four months have passed, I shall find a refuge in the grave from all further malice of my enemies.

I do hope the British public will not allow this matter to sleep. We have now the most incontestible evidence of the corruption of our judicial courts; trial by jury (constituted as juries are here) must prove a scourge to all who are opposed to the interests or vices of the prevailing party; while in the conduct of Grant we have a proof of the malice which actuates these men, and the lengths to which they will go to destroy any one who raises up his voice, on behalf either of humanity or morality. I certainly never, under any circumstances, could trust a cause in their hands, or attempt to defend myself before such a body of men; and this I believe is the sentiment, not only of every Baptist missionary in the island, but also of multitudes of our people.

I hope application has been made to Lord J. Russell concerning the affidavits respecting Grant, sent three months ago. I wish they could be moved for in the House of Commons. They contain crimes far more revolting and beastly than those brought forward at the trials, and ought to be strictly inquired into, and if proved, severely punished. I have, however, little hope of that. Sir C. Metcalfe is so devotedly attached to his system of conciliating the planters, that it will require much to move him, and I sometimes fear that the Colonial Office is pursuing a policy too much of the same character: and even if they order a prosecution, a Jamaica jury will be to him a city of refuge, and they who before saved him when tried for murder, will again preserve him if exposed to trial for his

nameless pollutions. I trust, however, that nothing will be left undone by our English friends.

Grant had an action brought against him in March, 1839, for fraudulently taking a poor slave's cow, &c. It was decided against him, sixty pounds and costs. He moved afterwards in the grand court for a nonsuit; and after a year and a quarter, during which he by law tried to exhaust the poor woman's means and patience, it was last week decided against him, the original verdict being confirmed. You may see the decision in the Despatch of the 18th instant.

Yours very truly,

SAMUEL OUGHTON.

To Joseph Sturge, Esq.

We are requested to say that Senor Luis de Usoz y Rio, whose name appears in the list of the General Anti-slavery Convention, No. 431, was introduced as a gentleman from Madrid, and not as a delegate from that city.

An error in our report of the address of Mr. G. W. Alexander, at the Convention has become the occasion of a letter of correction from him, of which we give the following extract:—

"I shall be obliged by thy correcting a statement said to have been made by me, that there were eighteen slaves employed as preachers in Surinam, by a society in Holland. My observation was, that a society for promoting the spread of the gospel among the slaves in Surinam has in its employment, eighteen slaves—not, indeed, as preachers, but as boatmen, &c. I regret that such a society should give a sanction in this way to the unrighteous system of slavery."

Home News.

THE BARBADOS AUXILIARY AND THE REV. W. S. AUSTIN.

At a meeting of the Committee of the British and Foreign Anti-Slavery Society held at 27, New Broad Street, London, on Friday, the 17th of July, 1840.

JACOB POST, Esq., in the chair.

The attention of the committee having been called to certain proceedings of the Barbados Auxiliary British and Foreign Anti-Slavery Society, at a special meeting of their committee held on the 24th day of March, 1840, at Bridgetown, on the subject of the recent act of the legislature of that island to regulate the emigration of free labourers, and also to a letter addressed by the Rev. Wiltshire S. Austin to his Excellency Sir Evan MacGregor, the governor of the island, which appears in the Barbados Globe, of the 30th of April, condemnatory of those proceedings of the Auxiliary Society:

It was unanimously resolved:—That this committee cannot but regard the said act of the Barbados legislature, restricting the free labourers of the island in the exercise of their undoubted right to seek the best market for their labour, and making it penal for their friends or other persons to contract with, or assist them, either by their counsels or otherwise, to remove from the island in pursuit of their lawful business or calling, as a flagrant violation of their rights as British subjects, a perversion of every principle of justice, and in direct opposition to the spirit and letter of the abolition act, and, as such, meriting the severest reprobation.

That, whilst this committee give no opinion on the comparative merits or demerits of other colonies as suitable places for emigration to the peasantry of Barbados, and regret that any differences of opinion should exist among the members of the Barbados Auxiliary on the character and tendency of the said law, they cannot but approve of the course taken by the committee at the special meeting of the 24th March, and will cordially and affectionately unite with them in seeking the immediate repeal of so obnoxious a statute, by respectfully and earnestly calling on Her Majesty's principal secretary for the colonies to advise Her Majesty in council to exercise Her Royal prerogative in its disallowance.

Extracted from the proceedings.

J. H. TREDGOLD, Sec.

THE COLONIAL OFFICE. In a long political article, the *Patriot* has the following observations pertinent to our pages. The truth of the concluding statement we can certify of our own knowledge. "The diminished influence of the Dissenters is shown by another circumstance of equal significance; namely, the conduct of ministers upon colonial questions. The great Anti-Slavery party, although it has had in former days, a Wilberforce, a Fox, a Grey, and a Buxton, as its parliamentary leaders, has always mainly consisted of Dissenters, whose missions in the West Indies have brought them into collision with the colonial legislatures. To the influence of the Dissenters the abolition of slavery has been attributed by the pro-slavery party; and it is certain that, at the present moment, the cause of the negro population, and the carrying out of the intentions of the Abolition Act, are left almost entirely in their hands. The consequence is, that the Colonial Office, while thrown open to the West India party and to the Hill Coolie speculators, is all but closed against any remonstrance from the friends to humanity, the "well-meaning" but troublesome philanthropists among the Quakers and Dissenters—so they are deemed—who think that, after the sacrifice of twenty millions sterling, the labourers of our colonies ought not to be defrauded either of their wages or of their rights as freemen."

CAPTIVES OF THE AMISTAD.—The public document containing the official correspondence between the secretary of state and the Spanish minister, &c. has excited no little attention. The disclosures made are enough to astound the people of this country and the world. It is but too evident that the government has lent its aid to the Spaniards in a fruitless attempt to obtain possession of the Africans, that they might be surrendered to the tender mercies of the authorities of Cuba.—*American and Foreign Anti-slavery Reporter.*

ANTI-SLAVERY CONVENTION.

(Continued from our last.)

EVENING SITTING.—THURSDAY, JUNE 18TH.

THE COLOURED POPULATION OF UPPER CANADA.

Dr. ROLPH said, in bringing under the notice of the convention the state of the coloured population of Upper Canada, he thought it was desirable to remind them that that country served as the place of refuge for a number of runaway slaves from the United States. In consequence of some circumstances which had taken place on the banks of the Niagara, he had been in correspondence with the government for a long time, trying to obtain protection for the coloured race in Canada, but he had almost despaired of success until the meeting of the convention. (Hear hear.) He then proceeded to read an interesting paper on the subject.

The Rev. C. LESTER, of New York, then rose and said: We have as yet entered upon no subject of deeper interest than this, and I am anxious that this convention should possess the materials which the providence of God has thrown into our hands for the overthrow of our enemies. They have said that the emancipated negro could not provide for himself—that in intellect and character he is inferior to other men. Let us bring our principles to the severest test, and see if we cannot clearly discern all the noblest, intellectual, and moral attributes of man in the negro race. The slave-holder may have done all in his power to deface the image of God from his victim's soul—for slavery not only aims to shut out the light of heaven from the soul, but to destroy even the capacity to see the light!—and, because, after crushing his fellow into the earth, and breaking down his manhood, he does not see genius in his dim and lustreless eye, nor greatness in his menial and degraded bearing, he dreams that his slave has ceased to be a man. And to test our principles, I will not ask them to wait several generations, till the sun of liberty, science, and salvation has risen and set as long upon the African as it has upon the Anglo-Saxon race which has enslaved them. Nor will I point to those from whose fetter-galled limbs the strong arm of British law has struck the chains; and who have been beckoned by British christianity and benevolence from their degradation to an equality with herself. But I will point to 12,000 star-led fugitives now in Canada, who amid the death shades of southern slavery determined, in spite of degradation and of law, to be free; who, fired by a love of liberty, to obtain it gave up their wives and their children for ever; who were hunted for hundreds of miles through the wide domains of false freedom, but who, naked, hungry, and desolate, pressed their toilsome way onward in winter through deep morasses, and broad rivers, and over snow-clad mountains, until the north-star, that lamp of liberty which heaven has hung out to shed her everlasting light over the path of the hunted fugitive, brought them to British soil, which they cannot touch without being free. To a band of men who prepare to begin to live only till they have reached that period of life when other men begin to prepare to die—who commence existence there under circumstances more inauspicious than emigrants from any other part of the world—with no other wealth than their own bodies and souls, and hearts that are broken with sorrow—and when they have a home, the magic of it is gone, for their wives and their children are still in southern bondage. Britons, what is it that constitutes the charm of your homes when you cluster around your fire-sides, if it be not your wives and your children? (Hear, hear.) Why, when I once said to a fugitive, who was sitting by his own free fire-side, "you are a happy man—you are free!" He rose in the majesty of his manhood, and exclaimed, as a deep frown of indignation gathered on his brow, and the big tears rolled down, "even liberty is bitter to me while my wife and children are in bondage." (Loud cheers.) Now what can we expect from men who have been through all this? Let us be just, then, while I tell you what they are. For the sake of being brief and lucid I will confine your thoughts to this single point—the character and condition of these fugitives as freemen and slaves, contrasted. This, I fancy, is just the point upon which this convention requires information. Full and satisfactory evidence of their good behaviour and value as citizens has been given by the highest civil authorities, and by men of different sects and parties in Canada. I may observe that, in addition to this testimony I have seen many officers in the British service from Canada, who told me that it was universally true that the coloured people, during the border disturbances, were in every instance loyal to the British throne—they held posts of responsibility and trust, which were denied to most others. (Hear and cheers.) In a correspondence which I held with Hiram Wilson, who had for four years stood unaided and alone, the advocate, the teacher, the brother of those twelve thousand fugitives, whose character as a man and a christian is not only above suspicion, but above praise, he says:—"It is well known that no people in the country were more prompt and efficient in their efforts to suppress rebellion and repel invasion than they in 1837-38. Their conduct as soldiers has elicited from the civil and military authorities the highest praise. In times of peril and alarm, many of them were sentinelled along the frontiers in the most responsible places, and were invariably true to their trust. They manifested a willingness to moisten the soil of their asylum with their choicest blood, or mingle it with the waters that roll between them and the land of slavery, rather than see the American flag cross the line." (Loud cheering.) Their love of liberty has been fully demonstrated by their mode of escape. I will state, however, a fact which occurred at Niagara in the fall of 1837, which may serve to illustrate this point. A slave named Moseley had made his escape in the spring of that year from a Mr. Castlemain, of Lexington, Kentucky. He was arrested by Castlemain, and committed to gaol at Niagara, under charge of theft, alleging that he had stolen his horse. Accordingly he appeared before the lieutenant-governor, and claimed him as a felon. The charge of horse-stealing was utterly fallacious, according to slave-laws, and he might with as much propriety have indicted the horse for running away with the slave as the slave for running away with the horse—(a laugh)—both being computed chattels in the hands of the owners. Strange logic, surely, that one article of property should be guilty of stealing another. Howbeit, Sir Francis B. Head gave up the unfortunate prisoner, who lay in gaol three weeks before the attempt was made to deliver him. During this time the coloured people lay about the gaol night and day, watching and waiting with intense anxiety, determined on the rescue of their brother, or death in the struggle. The prisoner in the meantime besought them, if possible, to spare him from going into bondage, even by the desperate means of putting a ball through him, that he might bleed and die on British

ground, rather than go back again into bondage. At length, on the 15th September, the deputy-sheriff with his posse of armed men, went about the work in earnest. The people, white and coloured, gathered around the common in large numbers. The prisoner was taken out in his handcuffs, and put into an open waggon in the midst of keepers. As the waggon proceeded through the multitude, the prisoner leaped into the midst of the crowd, burst off his hand-cuffs, which had previously been filed, bounded over a high fence, and made his escape. The sheriff, on being apprised of the fact, ordered his men to fire. Several guns were discharged at the same moment, when Herbert fell, and, weltering in his blood, in the space of half-an-hour died. Before he died he inquired for the prisoner, and on being told that the prisoner was safe, he said, "Then I die happy." He had taken an affectionate farewell of his friends in the morning, expressing his apprehension that he should never greet them again on earth, and at the same time his settled determination to lay down his life for the rescue of his brother. (Hear, hear.) After long years of hard and cruel bondage have passed away, slavery becomes so intolerable that its poor victim begins to meditate his escape. There are bosoms in which the fires of liberty never grow dim, and they burn on even amidst the death shades of slavery. He thinks of leaving his wife and children, and the thought is painful, and he determines to endure its horrors a little longer; perhaps his condition may become more tolerable, and he does enjoy some happiness in his family even now, for God has made the world so beautiful, that slavery with all its barbarity can not make every thing in it desolate; and, after the toils of the day are over, he goes to his little cabin, and here he can hold his children on his knee, and hear the subdued voice of his wife, although he cannot see her countenance, for his master will not allow him to have a light in his cabin; and when he lies down on his straw, he can fold those he loves best to his desolate bosom, and, in spite of slavery, he is almost happy. (Hear, hear.) There are some lineaments of Divinity in the human soul which slavery cannot wholly efface; it blots out nearly all that is dear to man, but it cannot wholly quench the light that heaven pours into the human bosom. But abuse and insult rouse up his spirit, and again he meditates his escape, but then he remembers that all his fellows who have escaped have been tracked by bloodhounds, and brought back to a more cruel bondage, and he falters. A new injury arouses him; he will fly; but then he thinks of the long and toilsome journey, and the awful probability that he will be taken by the pursuer, and that malignity will forge for him new chains, and again he hesitates; injury increases, and now the day of toleration is over, the lion is aroused, he has shaken himself and will sleep no more—now his humanity, which has slept in deep silence under the pressure of tyranny, breaks forth and asserts her everlasting rights. The tie which binds him to his wife and children is strong, but (and it may be heresy in philosophy, but it is true in fact,) there is a tie which is stronger still, it is that which binds his heart to freedom. Ah! you may add insult to injury, and wrong to oppression, but you cannot quench the love of liberty in the human soul; and the poor captive, unable to lull to rest the heart that is panting to be free, is goaded on to a decision. Night comes, and he goes to the straw where his babes are reposing in the deep calm slumber of infancy, and bends over them to take the parting kiss. He then takes into his hand a little supply of food which his wife has been long saving from her own scanty allowance for her husband—(for oh! what will not woman do for those she loves!)—and then he strains her to his bosom, he turns to take one final look at his babes, and he hesitates, but only for a moment; he embraces his wife for the last time, and leaves her for ever. He crosses the threshold of his cabin and gathers his robe around him, and plunges off into the forest—fear gives him wings, and before dawn he has left many a weary mile behind him. When the first grey lines of morning fret the east he crawls into a hollow tree, but saves his food till he wants it more; and he lies down to sleep, but he can only close his eyes—he cannot sleep, for every falling leaf makes his heart beat quick; at length, as the sun goes down, he begins his nocturnal pilgrimage again, but in crossing the mountain he hears behind him

"The deep-mouthed bloodhound's heavy bay
Resounding up the rocky way;"

and he is—no, he shall not be taken! The pursuers, thinking they are on the wrong tack, call off their dogs. He flies on, over snow-clad mountains and across deep rivers, through that vast territory which he must cross before he reaches the British empire. He dares not reveal himself until he sees a man with a broad-brimmed hat; he knows he will protect him. The man of God takes him into his dwelling, feeds, clothes, and comforts him, and sends him on to an abolitionist—for we have chains of posts all through the free states. He stops a day or two at Oberlin, that friendly lighthouse which guards the entrance to the harbour of British freedom. At Oberlin he learns what it is to be treated like a man. But he wants to reach British soil; he crosses Lake Erie, and the moment he steps on this ground he is adopted by your government, and receives a royal charter of liberty from your beloved Queen. Ah! sir, I wish she could be our Queen too, long enough to make our subjects free. Now, if you will listen to me three minutes longer, to reward you for the patient manner you have listened to me, I will tell you the best story you ever heard in your life:—In Georgia, about three years ago, there lived a man, black but noble, a giant in strength, and in form an Apollo Belvidere, about thirty-five years of age, a slave, with a wife and four children, also slaves. The love of liberty burned irrepressibly in his bosom, and he determined to escape, and free his wife and children at every hazard. He had heard of Canada as a place where the laws made every man free, and protected him in his freedom. But of its situation, or the road thither, or the geography of the intermediate country, he knew nothing. A quaker who resided near him, being privy to his design, resolved to aid him in its accomplishment; and accordingly carried the slave and his family fifty miles in a waggon by night. In the day time, they lay concealed in the woods, and on the second night the same man carried them fifty miles further. At the end of the second night he told the black man that he could do no more for him, having already endangered both his life and property. He told the slave that he must not travel on the highway, nor attempt to cross a ferry; but, taking him by the hand, he committed him to God and the north star. This star he was to take as his guide, and it would lead him at length to the land of British freedom. The poor slave bade adieu to his benefactor, and after skulking in the day and travelling by night, he at length came to an unexpected obstacle. It was a broad river (the Savannah) of the

existence of which he had not the least knowledge. But as nothing remained but to cross it, he tied his two children on his back, and, between swimming where it was deep, and wading where it was shallow, his two elder sons swimming by his side, he at length made out to reach the opposite bank; then returning, he brought over his wife in the same manner. In this way he passed undiscovered through the states of South and North Carolina and Virginia, crossed Pennsylvania without even knowing that it was the land of the quakers; and finally, after six weeks of toil and hardship, he reached Buffalo. Here he placed his wife and children in the custody of a tribe of Indians in the neighbourhood—for the poor man will always be the poor man's friend, and the oppressed will stand by the oppressed. The man proceeded through the town, and as he was passing through the streets he attracted the notice of a coloured barber, also a man of great bodily power. The barber stepped up to him, put his hand on his shoulder and says, 'I know you are a runaway slave, but never fear, I am your friend.' The man confessed he was from Georgia, when the barber said, 'your master inquired about you to-day in my shop, but do not fear; I have a friend who keeps a livery stable, and will give us a carriage as soon as night comes to carry your family beyond the reach of a master.' As the ferry-boat does not run across the Niagara river in the night, by daybreak they were at the ferry-house, and rallied the ferryman to carry them to the Canadian shore. They hastened to the boat and just as they were about to let go, the master was seen on his foaming horse, with pistol in hand, calling to the ferryman to stop and set those people ashore, or he would blow his brains out. The stout barber, quick as thought, said to the ferryman, 'if you don't put off this instant, I'll be the death of you.' The ferryman, thus threatened on both sides, lifted up his hands and cried, 'The Lord have mercy on me! It seems I am to be killed any how. But if I do die, I will die doing right,' and cut the rope. (Tremendous cheering.) The powerful current of the Niagara swept the boat rapidly into deep water, beyond the reach of tyranny. The workmen at work on the steam-boat Henry Clay, near by, almost involuntarily gave three cheers for liberty. As the boat darted into the deep and rapid stream, the people on the Canadian side, who had seen the occurrence, cheered her course, and in a few moments the broad current was passed, and the man, with his wife and children, were all safe on British soil, protected by British laws. The rev. gentleman resumed his seat amidst loud and general cheering.

Mr. R. R. Moore, of Dublin, then moved the following resolution, of which, after a long and desultory discussion, the consideration was referred to a select committee.

1. "That the practice of excluding people of colour from places of worship, or allotting them separate seats therein, tends to perpetuate the unchristian and unfounded prejudices against the coloured people.
2. "That any distinction in the treatment, whether in schools, colleges, the house of God, or in any other respect, on account of colour, is opposed to the benign spirit of Christianity.
3. "That abolitionists, and all who assume the name of friends of a coloured man, act inconsistently with their professions unless they use all their influence to put an end to such unchristian practices.
4. "That this convention most earnestly intreats all christian professors, all true abolitionists, immediately to give up all those unrighteous distinctions which have their origin in the prejudice against colour; and that, in their social intercourse as citizens and as christians, they treat a coloured man as an equal and a brother.
5. "That, inasmuch as in a few only of the states called free does the coloured man enjoy the rights of citizenship in common with his white brother, the attention of the committee is particularly directed to this subject."

Dr. MORISON expressed great satisfaction at the sentiments to which utterance had been given by the American friends present in the convention. But he was of opinion that much of the evil of the present system in the United States was continued through the supineness of the ministers of the gospel.

Mr. G. THOMPSON said that it was of the highest importance that gentlemen, going out to the United States for the purpose of enforcing the views of the society, should guard themselves against the seductions to which they would be exposed, from the hospitality and blandishments of pretended friends, especially ministers of the gospel.

The Rev. W. BEVAN then read a very interesting paper, on the slavery of the Red Indians on the north-west coast of North America, by the Rev. Henry Beaver, late chaplain to the Hudson Bay Company.

It was then moved by Dr. ROLPH, and seconded by Mr. FORSTER,

"That the statements laid before this convention by Dr. Rolph, connected with the Hudson's Bay Company, and the Rev. C. E. Lester, on the condition of free people of colour in Canada, and by Rev. Mr. Beaver, on slavery of the red Indians, be referred to a committee consisting of those gentlemen, together with Rev. Mr. Wayne, of Hitchen."

The convention then adjourned.

FRIDAY, JUNE 19.

Dr. GREVILLE in the chair.

After the minutes had been confirmed,

Mr. JOHN STURGE rose to bring forward the question of the RESULTS OF EMANCIPATION.

His object was to demonstrate that the great experiment, so far as it had been tried, had fully succeeded, and that free labour was far better than slave; which he did in a very elaborate and argumentative paper.

Mr. BOULBEE moved the appointment of a committee to carry out Mr. O'Connell's recommendation "to turn our efforts to practical measures," by showing the advantage of freedom over slavery—by showing that honesty is the best policy.

The Rev. W. KNIBB then came forward amidst great cheering. He would prove that emancipation had produced an increase of morality, social order, and domestic happiness. (Hear, hear.) There had been since freedom came, a universal observance of marriage. (Hear, hear.) The brethren with whom he was connected had celebrated nearly 6000 marriages since that period. (Hear.) There had been an observance of the christian sabbath all over the island, and he declared that he had seen more desecration of the sabbath in one day in London, than he had ever seen since freedom had smiled on the island of Jamaica. (Cheers.) The absence of crime formed another interesting feature in connexion with the subject. Industry was the order of the day wherever the negroes

were fairly treated. Wherever a fair rate of wages was given, there they were always ready and willing to work. He knew not whether 2lbs. of sugar were now made instead of one, or two glasses of rum to poison them for one—(a laugh)—that was a question with which they had nothing to do; but he had heard, and he believed this, that although there was a diminution in the cultivation of the soil, that had not arisen from any indisposition on the part of the negroes to labour, but because they had been offered a rate of wages which it would be exceedingly foolish in them to take, and which they often had more trouble to obtain than it was worth, after they had fairly earned it. Not only that, but laws had been framed for the avowed purpose of crushing the independence of the negroes, and which, if they were persevered in, they must and would enable the negroes to obtain free settlements for themselves, where tyranny could not reach them, and the power of the oppressor could not be felt. (Hear, hear.) There was, he was rejoiced to say, in Jamaica at present at least one thousand freeholders. He (Mr. Knibb) had purchased the other day through a friend, from Mr. Colville, of London, part of a mountain containing forty-five acres, and although there were only ten acres of it at all accessible, he had paid £500 sterling for it.

Mr. STURGE—What was it worth before emancipation?

Mr. KNIBB would not have given one half or one quarter that sum. It might be asked how he had paid for it, and he would tell them that forty families had come forward and purchased the quantities they required, and he had the pleasure of signing 150 titles to give 150 votes before he left Jamaica. (Cheers.) He had received the other day the most pleasing accounts from the settlement—three or four houses had been already erected, and before he had left, he had seen the people there in their proper places and the bible on the table. (Cheers.) It had been said that the negroes were fond of change, but he could tell them that wherever they were properly treated they would remain. He had received the following letter yesterday from Mr. Abbott, and it would show the meeting that there were some good proprietors in Jamaica, and if only a few more went out much good might be effected, and they might be induced to believe that even something good might be found in a Baptist parson. (Hear, hear.) "As to the working of the free system, which is a subject on which you will need information which may be depended on, I can report most favourably. You will recollect that on many of the estates in the vicinity of this town, permanent and fair arrangements for rent and labour (kept distinct) were entered into between the managers and labourers before you left. These arrangements have been carefully observed by both parties—no disputes have occurred on those properties—no work for the magistrates to do—the people work well—get good wages—and pay their rent regularly. I have it on good authority that on Seville estate from seven to nine hogsheads of sugar are made per week more than was ever made on it during slavery; and Mr. Pink, the proprietor of Drax Hall, told me, a few days ago, that the people on that estate were giving him great satisfaction, that he expected the property would yield 300 hogsheads of sugar this year, which is full one-third more than its average crop. That he wishes to extend the cultivation of the cane, and can do so, giving liberal wages, at an amazing profit." (Great cheering.) It might be asked, how were they able to know so much of the people? And his (Mr. Knibb's) answer was, that they made it their business, as it was their duty, to become acquainted with the condition of the people, and they knew their willingness to work by having employed them themselves. A chapel was about to be built, and a white gentleman proposed to erect it for £2000. He (Mr. Knibb) said he would do it for less, and he sent round to the estates, and offered the labourers the wages their masters had sworn they were worth when they were slaves, and he had built the chapel for £800 less than the white man. (Hear, hear.) Was it to be supposed that they were of less value when free than while they were slaves? The answer to that was, that they did not do so much work now; but the scale was fixed according to the amount of labour a man ought to perform. He had the scale with him, and he would prove to demonstration to any person, who wished to go into the details, that the masters had themselves to thank for it, they had asked too much for the poor negroes' freedom. (Hear, hear.) He would illustrate his position by referring to the sugar cane planting. Before the select committee of the House of Commons on the abolition of slavery, William Taylor, Esq. supposes that this description of labour might be procured at £5. per acre. Robert Scott, Esq. states that £10. and £11. is frequently paid, and that £7. 10s. is a low average. James Simpson, Esq. at £7., William Shand, Esq., at £7. 10s. In the tables furnished to Mr. Joseph Sturge, Henry Hunter, Esq., attorney, of Latium Estate, in St. James's, states that the cost of cane hole digging by jobbers was £8. per acre. We take the average of these prices, leaving out the £10. and £11. as stated by Robert Scott, Esq., and we shall find it to be £7. The usual price that is now paid is 3s. 4d. (2s. sterling,) for 100 holes, or as there are 2,722 holes in an acre, it amounts to about £4. 4s. 10d. By this it will appear that if "the wages of labour are settled more at the will of the labourer than at that of his employer," the labourer is much more reasonable in his price than were the owners of flesh and blood in the days of slavery, requiring less by £2. 9s. 2d. for digging an acre of cane holes, than the white man received by whom he was held in unjust bondage—thirty per cent. less than that acknowledged to be paid by the planters themselves in the palmy days of stocks, dungeons, stripes and blood. He believed it was a fact that negroes were paid less for their labour than the labouring population of Van Diemen's Land, South Australia, or Canada. Already they had established in Jamaica a number of free villages, one of them bearing the name of their venerable president Clarkson, another was called Birmingham, and a third they had named Victoria. (Enthusiastic cheering.) For as his friend Barrett had said on the 1st of August, what man could not do, a woman had done for the slaves. (Renewed cheering.) To show their respect for that esteemed man Joseph Sturge—(Loud cheers.)—they had a town which bore his honoured name, although that was not needed, for it was deeply engraven on every negro's heart. (Renewed cheers.) At all these places they had schools and chapels, and the people could obtain the advantages of moral and religious instruction. It might be asked who had assisted them in all that. It was their friend Joseph Sturge who had advanced them money, which had been long since repaid. (Hear, hear.) To show how poverty-stricken they were in Jamaica, he would state, that in one week, £1000. had been deposited in his hands to purchase land, and he had lately given for 130 acres of land, with one house on it, £2800 pounds currency. Would the money be repaid?

Of course it would, for these persons did not spend their nights in ale houses, and festivities, and riot; although their wages were small, yet they reared fowls and kept pigs, and they were not, like the poor Irish, obliged to sell them for their rent. The reverend gentleman then proceeded to point out the increased attention on the part of the negroes, to religion and education, and read a list of the increased number who attended the schools and chapels since the act of emancipation. These returns merely referred to the Baptist mission, and he believed their brethren of other denominations had been equally successful. Besides subscribing 15,000 dollars for religious and educational purposes, they had sent 500 dollars to that convention; and so long as tyranny existed, if they were kept free, they would be happy to assist them in freeing the world. (Hear and cheers.) He was happy to say, that in Jamaica, they wanted nothing but the prayers of their English brethren, every church there supporting its own ministers. (Cheers.) Mr. Hutchins, of Savannah-Mar, in a letter addressed to a friend of his, stated that the Mr. M'Neil, who had been croaking so much about the ruin of the planters, had just purchased an estate for £4500 and that he would not take £2500. for his bargain. He was an attorney and that might account for his croaking, (A laugh.) He had also purchased another valuable property in the same district. No one ever knew of their being for sale till the purchase took place, but if the planters and proprietors advertised these sales, they would find that at Trelawney they would obtain a much higher price. (Hear, hear.) So long as the attorneys could persuade them that their properties were going to ruin, so long they would be able to purchase good estates at a cheap rate for themselves, and they were not quite such idiots as to make good crops under such circumstances for their masters. (Hear.) Notwithstanding all that had passed, and all the opposition and annoyance they had received, the expectations of the most interested and the most sanguine had been more than fully realised. (Hear, hear.) In the name of the 300,000 negroes of Jamaica, he thanked the people of England for all they had done for them. There were in the present assembly those who held sway in the senate of the country, and he trusted that they would lift up their voices in behalf of the negroes of Jamaica. He (Mr. Knibb,) would go there if he could, and he would regard very little the taunts and sneers with which he was met, in advocating the cause of his oppressed brethren. He called upon the honourable and learned member who sat near him (Mr. O'Connell) on behalf of the persecuted children of Africa, to throw the shield of his protection around them, and give them that freedom to which they were entitled. (Loud cheers.) The reverend gentleman then alluded to the subscriptions which had been forwarded to the convention from the anti-slavery societies of Saint Catherine's amounting to £100.—from Brownstown £30.—from St. Thomas in the Vale £50.—from Berbice in British Guiana, £100.—(Cheers.)—and several other places. Had they not a right then, to anticipate the most favourable results? (Hear, and cheers.) They must not draw back; they must go on from one thing to another, and he could assure them that if they did not, their African brethren in Jamaica were determined to do so. They might do as they pleased, and he had no doubt they would do well, but in Jamaica they were determined to have liberty or death. (Cheers.) Not in a bloody manner; no—he and they would not touch the head of the greatest tyrant—they would work with none but moral means. (Loud cheers.) They feared not the frowns of the great, nor would they be slackened in their endeavours by their smiles. They were determined to go on, and eventually they must triumph, for on their side was every attribute of the Most High—on their side was the omnipotence of Jehovah, and He would crown them with success. (Cheers.)

Sir T. F. Buxton then rose, and was received with loud cheering. He said it was not every one in that large meeting that could appreciate or enter into the feelings of delightful satisfaction, and still stronger feelings of intense gratitude to the great Creator, which filled his mind, at being allowed to hear the statement made by his worthy and philanthropic friend, the Rev. Mr. Knibb. He well remembered the day when he and his honourable friend near him (Dr. Lushington,) were treated with the utmost scorn, because of what was called their fanaticism, in thinking and saying that the negro would do all those things which his friend Knibb said they were now doing. He remembered the time when they were laughed to scorn for saying that the negro would work for wages—when he was asked, was he a friend to humanity, for if his views were carried out, the whites would be all massacred, the colonies would be ruined, and the blacks themselves would again become barbarians. These alarms did not come from slight authorities. Even in 1832, a man of high standing as a merchant—the governor of the Bank—told the government that such must be the results of emancipation. These fears were the greatest obstacles in their way. Then with what grateful satisfaction must he look back to the career of the emancipated, when he found that every one of those predictions had been falsified? Where was the great increase of crime? He would tell them to look at the empty jails. Was there any increase of immorality? He would cite to them the large spread of religion, and the increase of marriages. Had the planter been ruined? He would point to the fact of the enormous increase of the value of property in Jamaica. (Cheers.) It was said that the whites would be liable to constant insults and assaults from the blacks. It gave him great satisfaction to find, from the reports made by the governors of the colonies up to a late period, that ever since the abolition there had been only one case of assault of that nature. (Cheers.) Then how they were taunted, and contradicted, and laughed at, when they affirmed the negro would work for wages! Their enemies said they were friends of freedom in the abstract; prove to us that they will work for wages, and all our doubts will be removed. The story now was very different, for they have found the negro so very fond of wages, so well acquainted with the principle, that they will not work unless they are well paid. (A laugh.) The masters found them too astute upon the question. Then let them only conceive the immense spread of education and christianity. He had hated slavery for its cruelty to the body, but far more because of its cruelty to the mind and to the soul. (Cheers.) There was one source of satisfaction, and it was a very great one, considering the anxiety which he had had upon the subject—it was, to have heard those truly blessed statements from the mouth of his friend, Mr. Knibb. He had spent many anxious days and nights respecting him, for they had the report in town that he was an outlaw—that the rope was about his neck, and they were afraid that the next arrival would bring them the

news of his execution—that he had died a martyr in the cause of freedom and humanity. Awful would have been the consequences of such a deed, therefore he rejoiced to see him, and to welcome him amongst them.

Dr. LUSHINGTON rose amidst loud cheering. He felt proud to take an humble part on that great and interesting occasion, where they had the presence of representatives from all nations, who were animated by the same feeling and opinions as themselves, namely an ardent detestation of slavery; and he trusted that their meeting would induce all persons having such feelings to unite together in the most strenuous efforts for its entire extinction. Let them bear in mind—have it constantly before them—that the consequences of emancipation in the British colonies, provided it bore out in its results all that its friends hoped or expected from it, would be felt, and prove of the utmost consequence, as means to obtain emancipation all over the world, and to eventually obtain the final abolition of the still more horrible traffic in man. (Cheers.) He confessed, therefore, that, looking to the subject they were now discussing as a great experiment, he had been most anxious to see that the hopes held out to the world had not proved a failure; for had it unfortunately been so, it would not have been placed to the score of accident, but would be attributed to mistaken and erroneous principles. It was, therefore, of the utmost importance that they should know the result of British emancipation, and that they should foster that result till it attained greater perfection, and that they should strenuously oppose every attempt to interfere with the freedom of the emancipated negroes, as had been done in Jamaica. (Cheers.) The statement made by Mr. Knibb, was made from the facts which had come under his own notice and observation—the fruits of his own experience in one of the largest islands of the British empire. And he had stated what the effects of those measures which had been passed by the legislature of Jamaica would be upon those who had just escaped from the trammels of slavery. He (Dr. L.) had looked into those laws with the deepest attention, and the conclusion he had come to upon them was, that it was one of the first duties of the government to refuse to confirm them (loud cheers)—to reject one and all of them. (Cheers.) They had not been framed, as every law ought to be, for the administration of impartial justice between man and man—not for the protection of the poor man from the oppression of the rich—not for the preservation of the great bonds of society, but to arm the employer with the means of exacting from the labourer more than he was justly rewarded for—(cheers)—to strengthen the arm of the strong, and to weaken the weak. (Cheers.) The first and bounden duty of the government—and he would show that it was its interest as well as its duty—was to see that the laws made for the colonies were just. (Hear.) They had done nothing in passing the Emancipation Act, if they did not take care to carry it out in justice, and in its full spirit. (Cheers.) What had been the state of justice in all our dependencies? There had been no just, no faithful administration of any law intended for the protection of the low, and weak, and oppressed. What they required was the faithful administration of justice; and if they had it not, they would have no constant and continuous labour. A greater mockery could not be than for the planters to hope that cruel and oppressive laws would procure them the labour of the negroes on their own terms. (Cheers.) The great body of the negro population were too enlightened to put up with them, and they would derive their sustenance by means equally useful to themselves, but by means that must prove entirely destructive to the interests of the planter. (Cheers.) He never doubted but that the negro would improve as he had done, but he had scarcely dared to hope that they would have been so entirely free from crime; such a freedom from crime as Jamaica had never before seen—(cheers)—and on which he congratulated the anti-slavery society and the anti-slavery public. Those present must ever keep before their eyes that they were only a portion of the public; they must not fail to remember that there were other interests, powerful interests, at work against them. Nothing could be so detrimental to their cause as the shutting of their eyes to the difficulties which were in their way. That had been one of the greatest difficulties in their way for the last thirty years. Let them look carefully and deliberately at their present state and condition. The revenue from sugar at this moment was one million less than it was eleven years ago. The short price—to talk technically—was 46s.; the foreign sugar was 23s. Many would say that if this state of things were to continue we would be obliged to import foreign sugar instead of home—they would say this was a tax upon the people, and that they were adopting a different principle in regard to sugar to that adopted with regard to cotton and coffee. He quite agreed with his hon. friend, Mr. Buxton, that nothing could be more calamitous to the cause of the abolitionists than the admission of foreign slave-grown sugar. It would discourage industry in our own colonies, and greatly encourage slavery abroad. He would appeal to his worthy friend Mr. Knibb, for the sake of an example to foreign countries, to use all his influence, and he knew it was extensive, to give encouragement to the growth of home sugar. Let him strain his utmost exertions in Jamaica, not to induce the people to labour for no consideration, but as far as possible, and consistent with justice and due reward, to turn the attention of the people to the cultivation of sugar in place of other articles. It was a question which he pressed earnestly, because he considered it of the last importance.

Mr. KNIBB assured the convention, that the intention of himself and friends in Jamaica was to promote the cultivation of sugar; but it must be upon principles of justice. If the government would protect the cultivators, the increase in the cultivation of sugar would be upwards of ten-fold; but, if not, it must diminish. He would not have his brother, by the vagrant laws, turned out of his house, and his sister put into gaol because she had no house to go to. They must do justice; if not, although England were ruined, Jamaica should be free.

Mr. O'CONNELL rose amidst loud cheers. They had heard much to delight them that day. They had found that every thing of evil and mischief that had been predicted had been confuted by the fact; that there had been no violation of property, that the white men were all alive, that no injury had been done to a human being, that peace and contentment reigned—all were the blessed effects of emancipation. They had to show to France and America that emancipation might be safely given. In Jamaica they had a free people, but now they had a slave code enacted under the sanction of the unworthy successor of Sir Lionel Smith. (Immense cheering.) Sir Charles Metcalfe was mischievous in his situation. He had a glorious example set him, but he had neglected it, or he would never have given his sanction to those laws.

which had been made for the express purpose of swindling England out of her money; for they decidedly would perpetuate the abominable principle of slavery. Why should not a deputation from that body wait upon the minister? (Cheers.) He was informed that there had been a refusal to receive a deputation; if so, there could only be one reason for it, that was, that they had determined to refuse their sanction to these laws. (Cheers.) There were members of parliament present—there was his hon. friend, who for thirty years had been a warm friend of the cause; why should not he in his place in parliament put a question to the minister upon that important subject? (Cheers.) If these laws received the royal assent, they had far better re-enact the slave-laws at once. One universal shout of reprobation would be raised from all parties, from all sects, and from every corner of the land. They ought to encourage emigration, which could never be done under these laws, for no man would have the courage to face them.

Sir E. WILMOT expressed his disapprobation of the laws recently enacted in Jamaica.

The convention then adjourned.

EVENING SITTING.

W. BLAIR, Esq. in the chair.

W. WEMYSS ANDERSON, Esq., late member of the house of assembly, Jamaica, rose to address the delegates. He went to Jamaica at the end of 1833, one year before the expiration of the old system of slavery, and he had continued there till he had set out for this country. He had been intimately acquainted with all classes of society there, from the governor to the poorest menial; and his attention had been awakened all the while to the operations of the various systems that had been at work since he went to the island. With respect to the slave system, all the evils that had been urged against it he found to be perfectly true—in fact, it was impossible to exaggerate the evils of slavery. (Cheers.) All the evils, too, that had been said to result from the apprenticeship system were founded in fact. (Cheers.) Lord Howick, when that measure was proposed in parliament, had the clearness to perceive it, and all he had predicted of it had come to pass. (Cheers.) And as to the present system, there could be no doubt in the mind of any well-principled man of its realizing all that had been expected from it. (Cheers.) He had one statement of importance to make. Some time before slavery was abolished in Jamaica, the moral influence of the complete exposure of all the evils of the system, which up to the last hour the planters had denied—the complete conviction that was accomplished in the minds of those very much indisposed to receive conviction, had so completely unsettled the security of slave property, that that moral power alone would have swept it away. (Cheers.) He mentioned this particularly to their friends in America, that they might take courage, and be assured that if they persisted in their present laudable course of exposing the evils of the system, that at last, like the drops of water falling upon stone, they would make a hollow in the system. (Cheers.) Had no compensation at all been conceded, he would assert that the planters would have been compelled, for their own protection, to abandon the system of slavery. (Cheers.) He might mention as an illustration of that, that there were many purchases of property at that time made with a view to compensation; and in almost every case the amount of the compensation money not only paid the purchase money of the estate, but enabled the party purchasing to lay in a large stock of every thing requisite for its management. As to the value of property at the present moment, he would make it evident before he sat down that it was not in so low a state as had been represented by a large body of planters. (Cheers.) He was not a planter himself, but it happened to him frequently that he had the disposal of estates, and in all those cases he had been perfectly beset by people requesting the preference; and no longer ago than on his voyage to this country he had been solicited to obtain the preference for a gentleman, to whom he had been under some trifling obligations, for the lease of a valuable estate for which he was disposed to give a handsome rent. He did not think at that moment that a property without slaves would bring the enormous price it did years ago; far from it; in those times princely fortunes were invested in estates; but since the last year of slavery, when property was depreciated in the way in which he had stated by exposing the truth of the system, and destroying the security of the planter, since that time property had risen very much. The value of property in the neighbourhood of towns, he could state from experience, had in many cases doubled, and he had bitterly repented of many sales of property he had made in consequence of the increase in its value. There was another feature of their prosperity in Jamaica in the establishment of banks. What did the meeting think of three banks being established in Kingston, where there were no banks before, and those banks were established for the purpose of advancing money and making profit? Some of those banks which had only set up last year had realised fifty per cent. upon their original stock; and one bank had already divided ten per cent., and laid by a considerable reserve fund. (Cheers.) It had been asserted that one impediment was, the negroes devoted their attention to the cultivation of their provision grounds, while they neglected their labour. Such was not the case; because if the negro attended more to his provision grounds than his labour, the result would be that the provision market would be glutted, and the negro would not be enabled to receive so much from his grounds as from his labour in the fields. No person felt more pride than the negro in having everything comfortable about him. The negro would not be content with his meal of yams; he wished to be well-dressed, together with his family; he liked a well-furnished house, and, for his own part, he knew no person so sensible to the proprieties of life as the negro. (Cheers.) He thought, therefore, that the hue and cry which had been made on these topics had shown that there were some other motives at work. (Cheers.) Having stated what were not the impediments, he would now endeavour to state what were the impediments that had arisen to the full working out of the principles of liberty in Jamaica. In the first place, during slavery, as they all knew, the negro was not compensated, and he had just as much right to his little ground for his support as the horse had. In many cases the poor man had planted cocoa-nut trees, or his father had before him; and for those very trees the landlords were now charging rent. The negro had never been accustomed to pay rent, but the cases were rare indeed in which they had shown an unwillingness to recognise the principle. They were all willing to recognise the landlord's right to receive rent for his ground, now that they had received the boon of liberty. (Cheers.) But the landlords had acted most harshly in the mode in which they

charged the rent and exacted it. (Cheers.) Land in the West Indies was charged as high a rent as land in one of the most beautiful parts of Kent. They must all know perfectly well, that land in the colonies generally was not of much value. Frequently an acre of excellent land had been bought for 6*l.* sterling, and the common rate of purchase was 5*l.* currency, or 3*l.* sterling. In Kent, land fetched from 100*l.* to 150*l.* an acre; and yet the negro was charged a higher rent; and, added to this, he was charged a rent according to the number of his family. The rent he was charged generally was 2*l.* 12*s.* for himself, the like sum for his wife, and children above a certain age were generally charged half, and he had known cases where children in arms had been charged 5*d.* a week for rent. (Hear, hear.) He deprecated such a system, because it was well known that skilful men would make land worth six times as much as other men. The negro was disheartened on account of the principle of charging rent; and the landlord in Jamaica assumed the right of ejecting his tenants when he found they would not agree to his terms. After a man had expended much labour on a plot of land, he was sometimes, after three or four weeks' occupancy, compelled to quit, a practice which, if followed in England or Scotland, would be sufficient to set those countries in a flame; this was a great obstacle to the successful working of the system in Jamaica. Another evil had arisen from this—the proprietor said that in acting thus he was doing no more than exercising a legal right. This had been much discussed among the labourers in Jamaica, but whether right or wrong, it was quite clear that, if any party had this legal right, and insisted on it, to the violation of the most obvious principles of humanity and equity, he was guilty of great dishonesty. (Hear, hear,) and he would be pitied by no person if he brought down the consequences of such conduct on his own head. The negroes, however, were told this was a legal right, and they must submit to the law, and he (Mr. Anderson,) knew no people in the world so ready to obey the law when they knew what it was. (Hear, hear.) Were he to hear that Jamaica was in flames, and full of massacre and of blood, he should not hesitate, on account of the negroes, to go there with his wife and children. (Hear, hear, hear.) He believed Sir Lionel Smith, in a dispatch, had expressed a similar opinion, and said he was unable to find words to express his admiration of the conduct of these people. Was it then to be wondered at, that if the proprietor insisted on the strict letter of his right, the negro should sometimes do the same in self-defence? He was not prepared to say that the negro did not do so, and sometimes say to the proprietor, "You have turned myself and family out of our habitation at a week's notice upon the naked world, unprotected and unprovided for, because you say you have a legal right to do so. Well, I have a legal right to work only when I please, and therefore your canes may lie perishing on the ground, for I will thus teach you a lesson." (Hear, hear.) He might mention also, that almost all the negro houses in the island were built by the negroes themselves when they were slaves, yet the proprietors charged rent for them. This was the real picture of matters in the West Indies, and he grieved for it, because he believed it was urged as an argument, by those who only looked to one side of the question, against the successful working of the free system in Jamaica. It had been said that great losses had ensued to the proprietors in consequence; but if this were so, they were deceived, for they could only have been produced by the misconduct of the proprietor. There were many estates in Jamaica going on gloriously, and he had it from the highest authorities that they would not on any account return to the old system. Indeed, he had been frequently told that it was not polite to refer to it—(Laughter)—when he had answered, he had no desire to do so unless compelled by their conduct. (Hear, hear.) It was not his intention to detain the convention long with respect to the effect of missionary exertions in Jamaica. He would, however, mention one circumstance, which had been related to him by a most respectable and high-minded man there, Mr. M. Parkinson, who had lately died, and who told him that he had received great assistance from Mr. Knibb in the management of an extensive estate near Falmouth, and that by the influence of that gentleman, he had got negroes to work at a much lower rate of wages than he could otherwise have done. (Hear, hear.) It was quite clear that the system would soon work as successfully and cheaply, aye, more successfully and cheaply, than the system of slave-labour had ever done. (Hear, hear.) Would they believe that up to the present time the use of the plough had been systematically excluded from Jamaica? (Hear, hear.) They had, however, now begun to bethink themselves of means for supplying the deficiency of human labour, and he was informed that an estate under the management of Mr. Stewart, which would require the labour of 100 negroes, was now managed entirely by the plough, with only three men and a boy. There were many other methods by which human labour might be obviated, but he thought nothing would be more advantageous to Jamaica than for a few English farmers to go there and manage the estates according to the English system. He wished some of the Essex farmers, many of whom he understood belonged to the Society of Friends, would do so. He was sure their conciliatory manners, their most righteous dealing, and their strong good sense, would make the worst farms in Jamaica work to admiration. It was chiefly an improvement in the morale of society in Jamaica which was wanted. He had seen lately a prospectus in a newspaper of a Jamaica Land Company, and he should rejoice to hear of such a scheme being carried into effect. On this subject they would remember Adam Smith stated, that, on the abolition of the English system of slavery in the time of Queen Elizabeth, freedom found a refuge in the neighbouring towns, which then began to be incorporated. And so it was in Jamaica. The proprietors, by making their tenure so precarious, compelled the people to resort, as the English serfs had done, to villages for the establishment of freedom; and he was glad to hear that the names of such of its friends, as Clarkson, Sir Lionel Smith, and Sturge, were to be perpetuated in these nurseries of freedom. What was the remedy for the present state of things in Jamaica, was an important question; but it was shortly answered—security for the due and faithful administration of justice. (Cheers.) He did not think, in the present situation of Jamaica, this could be expected from the local magistrates. (Hear, hear.) What then would be the state of the negro's mind, should he feel himself to be, as the planter now contended he ought to be, entirely and exclusively in the hands of the local magistrates? It was therefore absolutely necessary—in fact, if they lost this, they lost everything—that they should have stipendiary and independent magistrates, who would be upheld and supported in the West Indies. He was somewhat qualified to give an opinion on this subject, having in the course of his professional experience, had much to do with the local magistrates, for many of whom

he had a great respect; but he was speaking of them generally, and he was sure that for them to work out the principles of freedom, and afford the necessary protection to the negro, was not to be expected in the West Indies. He trusted, therefore, that in those appointments the government would consider they had a sacred trust to discharge, that no application would be listened to but from persons of the highest character, integrity, and ability. He hoped, also, they would pay them better, for at present they were miserably paid, and in a country where the expense of living was double to what it was in England, received only a salary sufficient to enable them to live with economy in this country.—(Hear, hear.) As to the recent laws, about which so much had been said, some of them were peculiarly oppressive, and particularly that relating to fisheries; for although these were not as in England, valuable property, and in fact, had never been deemed of any consequence in Jamaica, the laws relating to them were now as strict as the English game laws, and no negro could throw a line into a river, but at the risk of apprehension and punishment by a magistrate. There was another law of a similar character—namely the pound-law. When a party had taken stock—horses or oxen, which had trespassed on his grounds, he took them to a pound, from which they were not released till the owner had paid a certain amount of poundage, and liquidated the damage. This had been a considerable protection to the negro; but now they had passed a law, which made it imperative on every negro who brought an animal to pound to bring a written document, as a warrant for the pound-keeper to receive it. Now, in the first place, the negro could not write, which was one of the greatest evils the negro population laboured under, being unable thus to communicate their sentiments; and thus this law affected the labouring classes only (another proof of the necessity for vigilant stipendiary magistrates, to afford protection to them:) for when the planter sent the cattle to pound, he sent with them the necessary warrant, but when the negro was aggrieved, he had no one to give him this document. (Hear, hear.) There were many provisions in the vagrant-law which would be too stringent, and unsuitable for Jamaica; and he might say that vagrancy, in the proper acceptance of the term, was there unknown. There were, however, many worthless persons who went up and down, and he should not be sorry to see a wholesome vagrant law established there. They had heard much about juries in Jamaica, and the strong bias which they had exhibited in many verdicts within the last few years. This he knew well; for he, or those for whom he had acted, had suffered severely from it. He would give an example. There was a Mr. Bourne, a well-known stipendiary magistrate in Jamaica—(Hear, hear.)—who had suffered much for his courageous and steady adherence to the cause of the negro, and who deserved much at their hands. (Hear, hear.) A case was tried before that gentleman about three years ago, under the following circumstances:—A book-keeper had taken a bridle, and beaten an old negro on the head with it very severely. Complaint was made to Mr. Bourne, and he thought the injuries the negro had received were of so serious a character that he might die; and therefore that he could not with propriety take bail—murder, as they knew, not being a bailable offence; he accordingly sent the young man to the nearest prison, where he was put into a room occupied by the supervisor, and kept a few days until the negro was pronounced to be out of danger. Upon this the book-keeper brought his action against Mr. Bourne for sending him to prison when he was only charged with a case of common assault, which was a bailable offence. A verdict was given against Mr. Bourne of £300 damages, and costs, which were very great. He appealed from the verdict, and after some difficulty obtained a new trial, when the jury reduced the damages £50 the additional costs of the new trial being, it was unnecessary to say, more than the reduction.—(Hear, hear.) He would contrast that with another case he would mention: it was that of certain black persons—a grandmother, her grandson and her son's wife, who were taken up on the charge of being runaway apprentices. Immediately on being sent to prison, and before trial, they were put in chains, and kept so for several days: one of them was even worked in the penal gang, and at length they were brought in chains three miles, to Kingston, for trial. The magistrate asked them, why they were in chains, and on being told they were brought up for trial only, immediately ordered the chains to be struck off. He (Mr. Anderson,) was then prepared to show that these were free persons, and did so, after which he thought he would try what damages a jury would give them for what they had suffered. The case was proved so completely that it was impossible to nonsuit them, and what did they think was the amount of damages given to each? Thirty shillings of Jamaica money, or about eighteen shillings sterling, and each party to pay his own costs. (Shame, shame.) Of course these persons had no costs to pay, for he had felt great pleasure in assisting them. (Cheers.) This being the state of juries, what security was there at present for the negro? Therefore he trusted the convention would never forget the propriety of impressing upon the government the necessity of keeping up the stipendiary magistrates, and making the situation worth the acceptance of men of talent and principle. (Hear, hear.) He would conclude by calling on the men of property in this country, who might not be unwilling to profit by the suggestion, to come out and inspect the country for themselves. One of the heaviest evils they laboured under was the want of proprietors. It was a delightful country—all that was wanting to make it an Arabia Felix was an improvement in the society of the country. It had been much improved. Emancipation had lifted a weight off every thing good and noble; religion and morality had arisen at once; in every quarter they found places of worship, and schools for labourers; and the prejudices against colour—and he had a word or two to say to his American friends on this—(Cheers)—had nearly vanished. He knew many merchants who, since the emancipation of the slaves, had married the mothers of their children—(Cheers)—not having dared, or not having sufficient moral courage, to do it before. Some of their excellent governors in this had set a good example, having with their ladies not hesitated to associate in their drawing-rooms with ladies of colour. This had been done by the Earl of Sligo and Sir Lionel Smith; and were he (Mr. Anderson,) asked at that moment to select the most elegant and accomplished man and woman in Jamaica, and the individuals of the most spotless private character, he should point to a gentleman and lady of colour. (Cheers.) When, then, the nobility of England were not ashamed or afraid to allow of such association of their families in the drawing room, were they to be told that in any country in the world persons of colour were to be refused not only association in the drawing room, but a place at table in the cabin of a steam-boat, as they are in

America? (Cheers.) He hoped this would go forth to their American friends. He had many friends of colour in Jamaica, with whom he felt it an honour and pleasure to be associated. He would recommend his friends in America to try these persons. He did not advocate the commingling of the various ranks of society, there was no necessity for that—the natural order of society might be preserved, and distinction of colour at the same time abolished. (Hear, hear.) It was that he advocated, and which he hoped would be made clear by the report of what he had now said, for he wished it to go forth to their American friends, among whom there was a prejudice almost invincible, and a hardness of heart on this subject which could be understood only by those who had witnessed it. For these reasons he now moved that the report be adopted. (Cheers.)

Mr. BLAIR said he had listened with the deepest attention to the important and useful speech they had heard from Dr. Lushington, and he wished in reference to what he had said with respect to extended cultivation of sugar by slave-labour, to mention what had been said a few years ago, as to the comparative value of free and slave labour, by the late Zachary Macaulay, who was, as they all knew, a perfect encyclopædia on all anti-slavery subjects, and who said that if the culture of sugar in the East and West Indies were placed on a footing of equality with respect to protecting duties, bounties, and drawbacks, and adequate encouragement given to its culture in the east, he believed it might be made in Bengal to an almost unlimited extent, at a profit to the grower, at one penny a pound.

The Rev. Mr. LESTER wished to ask, with reference to the question of compensation, whether the convention recognized or approved of the principle of the grant of twenty millions to the slave-owners by the English parliament? (No, no.) He hoped the convention would publish their opinion on this subject in the most unqualified manner, as it was a question much mooted in the United States, and he had been assured by a slave-proprietor that he would emancipate his slaves the moment they adopted the principle of the English government.

The CHAIRMAN then put the question—That the report be adopted, which was carried unanimously.

JOSIAH CONDER, Esq. then brought before the convention the resolutions of the committee, whose report had been received. He did not wish to add one word by way of comment upon those resolutions, but would merely state that the committee had endeavoured, as far as possible, to follow the report. They set forth elaborately the advantages of free over slave labour.

The Rev. JOHN CLARK, Baptist missionary and delegate from Kingston and St. Katherine's, Jamaica, in moving that the resolutions be adopted, would not detain the assembly long. He merely wished to state a few circumstances that had come to his knowledge, after a residence of ten years in the West Indies, during a part of the period of slavery, the whole of the period of apprenticeship, and a portion of the time of freedom. He had seen and mourned over the evils and cruelties of slavery. He had lamented over the miserable disappointment which the people had to experience during the apprenticeship system, and his heart had been filled with joy unspeakable to see his fellow-men rise to the enjoyment of their just rights. The schools have greatly increased in their numbers and efficiency, and the people showed that they valued education. The number receiving instruction at public schools was 38,000, and 4000 at other schools. On Sundays they might be seen flocking to the house of God, instead of, as formerly, going to the Sunday market to sell their provisions, or to work in the field, in order that they might be supported during the coming week. Those were some of the results of emancipation; but in reference to free-labour, he could state that the system was working well, and that the planters were all expecting fine crops in 1841, if the season should prove favourable. A doctor, whom he knew, had a difference with his people, and they left off work. He came to him and desired him to speak with his people—he did so. He called some of them before him and asked why they had given over work. They said the doctor had threatened to burn down their houses, and had already thrown the furniture of one person into the highway, and as the crop time was approaching they thought he wished to take advantage of them, and therefore they gave up work. He wrote to the doctor the simple language of the people, and in reply, received a letter from him, dated the 8th February, 1839, in which he stated—"As a proof how deeply my feelings are interested in having my people satisfied and happy, and how rejoiced I would be to find my properties going on smoothly and quietly, and affording an example to others, I am willing to place myself thus far in your hands. I will leave it entirely to you to fix the future mode of carrying on my estates as to wages. I pledge my word to fulfil to the letter any arrangement you propose, and get the people to agree to. I am willing to pay 1s. 8d. per day (1s. sterling) for each effective male or female labourer, and to all others in proportion, giving them their houses, gardens, and grounds, free of rent, to the 31st of December next, or for one year; or I will give 2s. 6d. per day (1s. 6d. sterling), charging rent as you state, namely, those of course, who, having no house, yet have gardens or grounds, or gain their subsistence out of my lands, to pay such weekly sum as you may deem fair. Probably the former mode would be the preferable one, as avoiding all disputes that might arise in relation to rents. If you will take on yourself to draw up such arrangements as you may deem just and equitable, I will sign it, and, if success attends it, no one will more willingly acknowledge it than myself, and to give you full credit; and you will certainly be entitled to the thanks of every man in the parish." He told him that he could not draw out any such arrangement; that he merely stood in the place of a friend to both parties, that he had merely acted as a peace-maker, and had brought the people to agree to work twelve hours a-day for 1s. They came to him (Mr. Clark) on the Saturday, and he sent them directly to their master. They went to work on the Monday, and his estates went on quietly during the crop. (Cheers.) He wished to mention a circumstance that occurred before he left the West Indies. One hundred people brought to him a sum of money which they had saved, amounting to about 250 guineas. He bought for them 142 acres of land, which cost 500l. sterling. He paid one-half of that sum with the money they brought to him, and gave his note of hand for the remainder, to be paid in 12 months. That remaining half had since been paid, and before he left the island, 100 titles were made out and signed, and upwards of 100 people were occupying that new township which, to show their loyalty, they were pleased to call Victoria. (Cheers.) The person who sold the land was a magistrate, and a member of the house of assembly, and has married a coloured lady, the

daughter of the custos of the parish. That gentleman came and most willingly signed all the titles; and the 7s. 6d. which he had a right to claim upon each title he gave to him (Mr. Clark) to repair the road to his chapel. (Cheers.) He had received numerous applications from overseers, masters, and others, to arrange disputes, and act as a peacemaker between them and their people. (Hear.) He had received a letter from the secretary of his Excellency the governor, just before freedom commenced, in which he stated, "his Excellency begs to invite your aid in sermons and exhortations in public, and your friendly advice in any occasional intercourse you may have with this class of persons, in order to impress on them what would be the real state of the law after the first of August next, and the obligations attaching to those who came into freedom at that period, as well as on those continuing in apprenticeship." The rev. gentleman then read an extract from a letter which he had received from the West Indies, in which the writer stated that the people were complaining bitterly of the heavy rent demanded of them:—At Williamsfield, each family is charged 5s. per week, which is just half of a man's wages for the week. The people are anxious to purchase land, but cannot obtain any near the estate." He could affirm, and every unprejudiced man in Jamaica could do the same thing, that freedom was working well. (Loud cheers.) The increase in the price of land was considerable. The land which he had purchased at 5l. an acre (3l. sterling), and sold to the people at 3l. 12s. an acre, to cover expenses, in the days of slavery might have been bought for less than 12s. sterling an acre. Indeed, land was becoming very valuable, and he had been asked as much as 100l. per acre for land. In conclusion, he hoped that some of them might live to see the day when slavery would be destroyed in America, would be destroyed in the Spanish colonies, in Africa itself, and in all parts of the world. They might hope to see that those means that were being used by those whom God had set up would be blessed by him, and that their exertions would be crowned with success. (Hear, hear.)

Mr. SAMUEL PRESCOT, Editor of the *Liberal*, Barbados newspaper, would be sorry to occupy the time of the convention longer than was necessary to bring before them a few important facts and circumstances, which had come under his own observation, connected with the working of the system in the smaller islands. They had heard a great deal of Jamaica, and he was aware of the superior importance of that colony, and that it was in Jamaica that the grand experiment, as it had been called, was to be worked out. It was to that colony that the eyes of foreign slave-holding states, would be turned for the results of emancipation. But he would remind the convention, that Jamaica contained not quite half of the emancipated population of the West India colonies, and they were as much bound as abolitionists and philanthropists, to protect the rest, scattered in the smaller colonies, as to protect those of Jamaica. An act of oppression done to a single labourer in the smallest of the islands alluded to—a single right invaded, or liberty violated, was as much a breach of the compact with the planters, in the one case as the other. The observations they heard in the morning on the conduct of the labouring population of Jamaica, their improvement in morals and religion, and the great decrease of crime were equally true of the windward and leeward islands. The conduct of the planters, however, had been as bad as it could be, and if he had ever doubted that slavery demoralises and debases the slave-holder more than it does the slave, he had seen enough in the last two years to remove that doubt. The planters had need to be prepared for freedom much more than the negro, and whilst the latter were praying and returning thanks to God for the boon of freedom, the former were imagining wickedness in their heart, and sinning against justice and humanity in the treatment of him.

Mr. TURNBULL, being of opinion that it was most imperative on the convention to pause before it gave its sanction to the principle stated in the second resolution, begged to move, by way of rider to it, the following amendment:—

"That nevertheless, inasmuch as the sugar plantations in the Brazilian empire, and in the Spanish colonies of Cuba and Porto Rico, the only countries in the world into which the victims of the African slave-trade are imported to any considerable extent, are notoriously profitable speculations; and inasmuch as the price of slave-grown sugar in the English sugar market, meaning thereby, the short prices free of duty, is now only 23s. per cwt., whereas the price of British colonial sugar is at least 47s. per cwt., free of duty, it is imperative on this Convention to pause before giving its high sanction to principles which, however true in the abstract, appear to be at variance with the anomalous facts connected with the cultivation of sugar, lest their enumeration should interfere with the exertions required for accomplishing the suppression of the slave-trade."

Dr. MADDEN was entire at issue with the committee who had drawn up the second resolution, in stating that of all kinds of slave labour that of imported slaves was demonstrated to be the most costly and the least productive.

Mr. Scoble said, the rider of Mr. Turnbull contained a fallacy on the face of it. It made the price of slave sugar in the British market to be 23s. per cwt., and the price of free labour sugar 47s. per cwt. But what was it that made the difference between these two prices of colonial produce? Not the difference between free labour and slave labour, but the monopoly. (Hear, hear.)

Mr. CONDER reminded the Convention, that the resolution only stated in brief what was proved by the evidence contained in the report they had already adopted.

Mr. Justice JEREMIE, in a very eloquent speech, defended the correctness of the resolution, and recommended its being retained.

After some further conversation, the rider was withdrawn, and the debate upon this resolution was agreed to be postponed till to-morrow, and the Convention adjourned shortly after eight o'clock.

SATURDAY, June 20th.

JAMES G. BIRNIE, Esq., in the Chair.

The minutes of the last meeting having been read, and confirmed, the adjourned discussion upon Mr. Turnbull's rider to the second resolution was resumed.

JOHN STURGE, Esq., thought the convention could not possibly agree to the rider. At the close of the rider, the 23s. 6d. per cwt. which the people of Europe were paying for sugar, was brought into comparison with the 47s. per cwt. which the people of England were paying. Nothing could have a more beneficial tendency than that with reference to the important

question before the meeting. If the markets of England were to be opened to slave-grown sugar, he contemplated the consequences with horror. (Hear, hear.) If there were any two men of high authority on all colonial questions, they were the late James Stephenson, and the late Zachary Macaulay. (Hear, hear.) They had both been in the West Indies, both devoted a long life to the study of colonial questions, and they were of opinion that slave cultivation, by the importation of slaves, invariably involved those engaged in it in ruin. (Cheers.) The moral laws of God had branded slavery as the most atrocious system the world ever saw. He begged to quote one extract from a pamphlet he held in his hand, entitled, "A short Review of the Slave-trade and Slavery, with considerations on the benefit which would arise from cultivation of tropical productions by free labour." It was as follows:—The late able and eminent colonial agent Mr. Marryat, in a speech in parliament, observes:—"There are few estates in the West Indies that have not during the last twenty years (i.e., from 1793 to 1813), been sold, or given up to creditors." The late statistical returns from the West Indies, furnish a remarkable confirmation to these views. It appears by these returns, that the distress of the planter in general seems parallel with the fertility of the soil he cultivates, and with the consequent high appreciation of his slaves. If we take the four colonies of Demerara, Berbice, Trinidad, and Honduras, where the average value of slaves is the highest, and the soil most fertile, we shall find the proportion of slaves taken and sold in execution, in five years, to be as high as one in twenty-eight of the slave population; whereas, in the other eight colonies from which we have returns of the sales in execution, St. Vincent's, Totola, Bahamas, Nevis, St. Christopher's, Barbados, Dominica, and Grenada, and in which the prices are low, the proportion of slaves so sold, is only one in sixty; and, leaving out St. Vincent's and Totola, which seem to involve some doubt, it is only one in eighty. He begged to make one remark in conclusion, which was, that he could not avoid expressing his indignation and regret, that the son of the late Zachary Macaulay, the present Secretary-at-war, should be the advocate of Hill Coolie transportation. (Cheers.)

Mr. TURNBULL replied. All he wanted was, that they should be guarded in their expressions. It was true, that a portion of the high price, 47s. per cwt., arose from the monopoly—(Several voices, "A great part")—but another portion arose from the fact, that free labour was not yet in full operation, and until it was, he maintained that the principles of the resolutions could not be relied on.

The CHAIRMAN then put the question, but there were only two hands held up in favour of Mr. Turnbull's rider, and it was therefore negatived.

Advertisement.

GREAT ANTI-SLAVERY MEETING AT BIRMINGHAM.

A MEETING of the BIRMINGHAM BRITISH AND FOREIGN ANTI-SLAVERY SOCIETY, held at the TOWN HALL, on FRIDAY, JULY 24th, 1840,

Sir EARDLEY WILMOT, Bart., M. P., in the Chair;

The following resolutions were unanimously adopted,—

1. That the Report and Treasurer's accounts be adopted and printed for circulation, and that the Officers of the Society be requested to continue their services, with power to add to their numbers, and that non-attendance shall disqualify Members of the Committee.

2. That this Meeting rejoices at the powerful impulse given to the objects of this Society by the great Anti-slavery Convention, lately held in London, composed of Philanthropists from all parts of the world; and this Meeting anticipates that the sound principles, firmness, and unanimity of purpose which marked the proceedings of the convention will greatly assist the cause of universal freedom.

3. That this meeting is encouraged by the progress of the anti-slavery cause in France and America, and has especial pleasure in welcoming on the present occasion several American abolitionists, including representatives of the American and Foreign Anti-slavery Society, and of the American Baptist Anti-slavery Convention; and being deeply sensible that the success of the anti-slavery enterprise depends, under God, on the simplicity with which its operations are conducted, and that it will be materially promoted by the adherence of the Christian community to its high principles, and their determination to hold no fellowship with slaveholders, this meeting offers to the societies above-named, its congratulations on their recent formation—the one, to seek the total and immediate abolition of slavery by moral, religious, and pacific means, and the other to purify the church from the contaminations of the system; and while this meeting sympathises in the probable difficulties its friends will have to encounter, it cordially tenders to them its co-operation in their great work.

4. That this meeting cannot express in sufficiently strong terms its abhorrence of the selfish and unjust views which have dictated the recent enactment, by the Jamaica and other colonial legislatures, of laws, whose only object is to deprive the free peasantry of the just rewards of their labour, and to reduce them to a thralldom as oppressive as that from which they have been liberated. And this meeting can only regard the sanction of the present governor of Jamaica to these infamous projects as a flagrant violation of the abolition law, and a shameful fraud upon the British people.

5. That, although emancipation has in some of the colonies been attended by a temporary diminution of the produce of sugar, this meeting is fully persuaded that such diminution has mainly arisen from a course of proceeding on the part of a great majority of the managers of estates towards the labourers, no less blind and infatuated than it is oppressive and unjust; and it is the decided opinion of this meeting that the superior cheapness of free labour, aided by the introduction of the plough and other obvious agricultural implements, will soon not only produce an ample supply of sugar for home consumption, but, at no distant period, drive from all the markets in Europe the blood-stained produce of slavery.

Signed,

EARDLEY WILMOT, CHAIRMAN.

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